AN ENCYCLOPAEDIC
DICTIONARY OF SANSKRIT
ON HISTORICAL PRINCIPLES

VOLUME ONE

Prepared by the staff of the Sanskrit Dictionary Department, Deccan College, Poona, and the Department of Linguistics of the University of Poona, and published by the Deccan College Postgraduate and Research Institute, Poona, India, with the financial support and patronage of the Ministry of Education, Government of India, and subvention from the University Grants Commission, Government of Maharashtra, UNESCO and CIPSH.

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Printed at the Bhandarkar Institute Press, Poona 411004, India.

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Volume One

General Editor

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POONA 6, INDIA
1976-1978

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-cular meaning and usage should not be accepted with absolute finality; indeed, the reader is asked to go through the whole article or even a group of related articles if he wants to draw definite conclusions in this connection. It is hoped that the material necessary for this purpose will be found included in the Dictionary in ample measure.

The range of the literature covered by the Dictionary is much larger than is reflected in the names of the books listed. The list leaves out of account a fairly large amout of material of commentarial nature which is also fully utilised, besides many books which are occasionally cited without abbreviations. The citations are made as self-sufficient as possible and are therefore easily intelligible, and the reader will rarely need to refer to the original sources unless he intends to pursue a particular word or idea in greater detail. They are also made as informative as possible from the cultural point of view so that they make the Dictionary serve the purpose of an encyclopaedia in a very compact form. This Dictionary attempts to do full justice to the technical vocabulary of Sanskrit and therby to help the reader in understanding the technical works in the language which comprehend more than fifty branches of knowledge. In addition, it also contains material from the earlier standard lexicons, in such rare cases where that material had not been included in the new corpus for one reason or another. Hence the reader will have practically all the lexical material in Sanskrit at his disposal. The compound words, which are a characteristic of Sanskrit, are given here their due place. The abbreviations are made as explicit as possible so that the reader can recall the book without constant reference to the list of abbreviations.

The aim of this Dictionary is thus to supply the user with all the relevant information about Sanskrit words, such as their earliest occurrence, the entire range of their meanings both common and technical, their provenance at different times and in different branches of learning, their status as current or obsolete, their derivation and etymology, and the changes in their meanings in their historical development and mutual relations. The Dictionary can hence be described as a well-classified and copiously illustrated stock of all Sanskrit words and their meanings as found in the whole corpus of Sanskrit literature.

* * * *

My first word of thanks, on the occasion of the publication of this volume, is due to the members of the present Project Committee and Editorial Staff of the Dictionary. In this connection, I must not fail to mention the help and encouragement which I have received from Dr. G. S. Mahajani, the first Chairman of the Project Committee (1973–75), and two other members of the first Project Committee, namely, the late Dr. A. N. Upadhye (1973-1975) and Dr. R. K. Sharma (1973-74). I have also to thank Dr. E. D. Kulkarni, Dr. R. N. Vale, Pt. Vyankatesh L. Joshi, Dr. S. Bahulikar and Prof. G. H. Tarlekar, former members of the Editorial Staff.

The services rendered to the project, in its formative stages, by Dr. S. M. Katre, the initiator and first editor of the Dictionary, evoke my respectful gratitude. I have also to express my grateful appreciation of the enormous amount of preliminary work, such as extraction of material, alphabetisation, etc., done by the large number of scholars (indeed, too many to be mentioned individually) who had been (and some of whom still are) associated with the project. It is they who must be said to have laid the real foundations of the Dictionary.

Thanks are also due to the following scholars for answering the questionnaire, offering suggestions on the Specimen Fascicule, going through some of the articles, and suggesting improvement in the meanings of technical terms: K. V. Abhyankar, Poona; A. N. Aklujkar, Vancouver; Pentti Aalto, Helsinki; K. S. Arjunwadkar, Poona; P. V. Bapat, Poona; Heinz Bechert, Göttingen; P. L. Bhargava, Jaipur; Sukumari Bhattacharji, Calcutta; J. L. Brockington, Edinburgh; Colett Caillat, Paris; M. J. Dresden, Philadelphia; J. Filliozat, Paris; V. V. Gokhale, Poona; J. Gonda, Utrecht; J. W. de Jong, Canberra; S. D. Joshi, Poona; Vladimir Kalyanov, Leningrad; C. T. Kenghe, Aligarh; F. B. J. Kuiper, Leiden; V. P. Limaye, Poona; J. L. Masson, Toronto; M. Mayrhofer, Wien; W. Morgenroth, Berlin; Klaus Mylius, Leipzig; V. G. Paranjape, Poona; Asko Parpola, Helsinki; Vittore Pisani, Milano; E. C. Polome, Austin; J. Roodbergen, Poona; Dieter Schlingloff, München; K. D. Shastri, Kurukshetra; E. Silburn, Paris; Georg von Simson, Göttingen; E. Sluszkiewicz, Warsaw; R. Morton Smith, Toronto; V. I. Subramoniam, Trivendrum; S. Venkitsubramonia, Trivendrum; H. J. Vermeer, Heidelberg; Walter Wüst, München; Gyula Wojtilla, Budapest; L. Zgusta, Urbana.

Finally I should like to express my thanks to the Bhandarkar Institute Press which did the work of printing this volume of the Dictionary in an excellent and expeditious manner.

April 1976

A. M. Ghatage
General Editor

PREFACE

In August 1939, the old Deccan College was revived by the then Congress Ministry of the Presidency of Bombay, under the leadership of the late Shri B. G. Kher, in the form of the Deccan College Postgraduate and Research Institute. The Department of Linguistics of the Institute, under the guidance of Dr. S. M. Katre, the then Director, undertook in 1948 the work of preparing a Dictionary of Sanskrit on Historical Principles. The work of collecting the necessary material for this purpose was begun systematically and went on for a period of nearly twenty-five years. More than a thousand books were excerpted and a scriptorium of nearly eight million slips was built up. By 1968 it was realised that some of the features of the original project were impracticable and difficult of speedy execution. The nature of the project had also imperceptibly undergone many changes in the course of all those years, due to the suggestions of the different review committees. The minimum programme of using two thousand basic works proved too ambitious. Proposed schemes, such as the preparation of the critical editions of all Sanskrit works on lexicography as a preliminary to the Dictionary, the use of epigraphical material in detail to ascertain the time and space context of the vocables, and the listing of forms which are deducible from the rules of Sanskrit grammar, were found to be too cumbersome and time-consuming. The attempts to enlist the help of outside scholars for getting the Vedic and Buddhist material edited by them in the final form did not succeed on account of the constant uncertainty of the project. This gap had to be filled in quickly during the period of three years between 1968 and 1971. By 1971 it was further realised that the ideas of lexicography in the forties, on which the original plan was based, were no more valid in the seventies, and that, due to constant changes in the staff of the project, the material collected lacked homogeneity.

It was, therefore, decided to recast the project into a more feasible form. The corpus was reduced to not more than fifteen hundred books and important gaps were filled in by means of selective extraction. A new general plan of the work, outlining the nature, scope and the basic principles of the Dictionary, was drawn in 1973 and circulated among scholars, along with the list of books used and specimen entries of some two hundred words. In addition, a questionnaire of some sixty items was sent out to elicit opinions of Sanskrit scholars on the basic aspects of the projected Dictionary. The response of the scholarly world was encouraging, and the general structure of the work was finalised after giving due consideration to the views received by the editors.

Following the general practice in such cases, this Dictionary will be issued in parts. In its extent and scope it will be much larger than the Sanskrit-German Dictionary in seven parts of Böhtlingk and Roth and many times the size of the Sanskrit-English Dictionary of Monier-Williams. It will thus compare favourably with the very large dictionaries of classical languages like Greek, Latin and Arabic and also with the dictionaries of the international languages like English, French, German and Russian. This will be in keeping with the long history of Sanskrit literature extending over a period of more than three thousand years and the vast linguistic and cultural material found in it. This Dictionary will also serve as a compact encyclopaedia of Indian civilization and scientific thought during the ancient and medieval ages.

The present volume includes the introductory material consisting of an essay dealing with the nature, scope and problems of a Dictionary of Sanskrit on Historical Principles, a list of abbreviations of the books quoted with an indication of the author, edition and editor, and the mode of reference used, a survey of the different branches of Sanskrit learning and an approximate chronology of books in each branch, a Reader's Guide, and a list of general abbreviations. Listing of compounds with a given vocable as the second member and the preverbs used with a given root, which presuppose the readiness of the whole material, will be given in the appendices to the Dictionary.

This Dictionary is based on an entirely new reading of the original texts and a fresh extraction of the material without relying on the earlier lexicons. This has enabled the project to build up a scriptorium of a very large size which will be a permanent asset to Sanskrit studies and will serve the need of Sanskrit scholars for specific information about the use of words in different periods and in different branches. A Service Unit can be set up to meet this demand which is likely to increase in course of time. This Unit will be able to supply a larger number of citations than could be actually included in the Dictionary for reasons of maximum economy. This large scriptorium will make it possible to include in the Dictionary almost all the vocables of the language which are estimated to be nearly two millions. It will also make it possible to eliminate a large amount of material from earlier works, which is of a doubtful nature and which often consists of errors transmitted from lexicon to lexicon.

The principles followed in the preparation of this Dictionary are the time-honoured ones which have been current in the field of classical languages, with necessary modifications in the light of the progress of the science of lexicography in the twentieth century. Some of the important articles extend over a thousand lines and include seven to eight hundred quotations from as many books. In such cases a brief summary of the meanings is added at the beginning of the article to facilitate its use by the general reader. In view of the uncertainty of the chronology of many works and the complex relations between the texts and the commentaries on them, both the analytical and the historical methods are followed in respect of the arrangement of meanings, and only in the smallest division a strict chronology in citing the examples is observed. As the extraction of the post-Vedic works is not exhaustive and as the chronology of the Vedic texts often poses insoluble problems, the earliest occurrence of a given vocable or its parti-

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1. INTRODUCTION

During the 19th century historical linguistics enjoyed great prestige and as a result of it, historical dictionaries loomed large both in linguistic studies and lexicographical work. In the study of the history of a language no sharp distinction was made between what may be called its history proper and its pre-historic stages. The spectacular results of the comparative method in historical linguistics gave greater prominence to etymological dictionaries which probed into the prehistoric stages of a language than to historical dictionaries proper which confined themselves to its attested periods of growth. The work of etymological dictionaries involved comparison of different but related languages which was far more attractive and offered more scope to imagination, while the task of tracing the growth of the vocabulary of a given language during its historical period involved greater labour and the results were not so striking. It did not allow much scope for imagination and did not reveal sweeping changes in semantic development, but involved a good deal of purely philological work. The result has been the preparation and publication of very few historical dictionaries which confine themselves to the attested periods of languages. Among them it is only the Oxford English Dictionary (OED) of the Philological Society, originally called the New English Dictionary, which stands alone in its majestic form to represent this type of lexicographical work, and that too because it was conceived before the rise of comparative linguistics into great prominence. All other attempts, started later and modelled after it, have remained either incomplete or are yet in preparation. These include the Latin Thesaurus, the Middle English Dictionary, the Greek Lexicon, the Irish Dictionary, the Dictionary of the Older Scottish Tongue, the Dictionary of Old Church Slavonic, the Pali Dictionary, the Sinhalese Dictionary, and the Dictionary of Classical Arabic. In comparison, the etymological dictionaries are many and are either completed or are in progress. These are often revised when need arises. Even for Sanskrit, there are a couple of etymological dictionaries which are complete and others in progress, but there is no historical dictionary worth the name.

Large-scale dictionaries of the usual analytical type include a fair amount of historical material. And the same is true of etymological dictionaries. When the lexicographer illustrates the different usages of a word, he naturally draws on the existing literature of different periods and when a large number of citations are to be included, it is but natural that they should be arranged in some kind of a chronological order. As the dictionary is meant to be used as a help to read older literature as also to ascertain the current usage, a distinction has to be drawn between the obsolete and the current meanings. If one has to trace the etymological connection of a word with those in other related languages in order to ascertain its original form and meaning, it is necessary to make use of the oldest and earliest attested forms and meanings in these languages for comparison and this implies following their history to some extent. Any large-scale dictionary conventionally also includes some indication of the derivative history of a word, its cognates, striking changes in its meaning and the range of its occurrence. It will thus be seen that the various types of dictionaries planned on a large scale tend to overlap and so cannot be strictly kept apart. So also a historical dictionary or, more usually, a dictionary on historical principles.

2. THE PRINCIPLES OF A HISTORICAL DICTIONARY

It is not easy to lay down the basic principles of a historical dictionary in the present state of lexicological studies due to the paucity of historical dictionaries. Many schemes for the typological classification of dictionaries have been suggested. Those of MALKIEL and SHCHERBA are well-known. Their views on historical dictionaries differ from the practice of the OED, the only completed historical dictionary available today. No clear picture of the nature of a historical dictionary and the basic principles to be followed in it emerges from the existing literature. A start has to be made in this regard.

As the historical grammar deals with the structure of a language from an evolutive aspect, so should a historical dictionary deal with the vocabulary or lexicon of a language from a similar point of view. The various aspects of a language, like its phonology, its grammar and its vocabulary, are integrated to such an extent that a clean separation between them is not always possible except as a matter of convenience. In separating the material for a dictionary from that of a grammar of a language, the concept of closed and open-ended sets is useful. Whatever aspect of a language, which cannot be delimited by means of a rule even of fair complexity and needs enumeration, should be the legitimate field of lexicology and hence find a place in the dictionary of a language. All the historical aspects of this material then should form the raw material of a historical dictionary. Obviously the lexical material will form the core of such a dictionary and other aspects of language like its sound system, its morphophonemic complexity and other grammatical and stylistic features will be of a marginal nature. The historical dictionary, then, takes for its study the formal and semantic aspects of the lexical material of the language from an evolutive point of view. This is not much different from the view expressed by the OED in the words, "the aim of this dictionary is to present in alphabetical series the words that have formed the English Vocabulary from the time of the earliest records down to the present day, with all the relevant facts concerning their form, sense-history, pronunciation and etymology" (Preface). A more recent description of a historical dictionary is given by Prof. A. J. AITKEN, the editor of the Dictionary of the Older Scottish Tongue, in the following words : "A historical dictionary such as the Oxford English Dictionary (OED) and the many other large academic dictionaries of national languages, has the following defining characteristics. Each of its word-entries is accompanied by a comparatively copious selection of illlustrative quotations and references; these are set out so as to display, as fully as may be, the distributions of the word in question in various dimensions—the linguistic dimensions of form, sense or meaning and habitual collocation and the syntactical situation and the extra-linguistic dimensions of time, region and genre. Thus by its arrangement of illustrative quotations a historical dictionary purports to display all the available distributional information about each word, except the purely statistical; and even this can be

displayed or at least implied in a rough and ready way, for example by the proportions of references given under the different heads or by means of brief explicit statements. The definitions and descriptive notes, which are also a normal feature of such dictionaries, may be regarded as fulfilling a somewhat secondary purpose, that of sign posts or labels to the particular subset of quotations which follows."[1]

MALKIEL is more sceptical about the nature of a historical dictionary. He remarks, "the logical avenue of approach to the unadulterated diachronic view is the historical dictionary, provided its materials are so ordered as to bring out plastically the dynamics of lexical development, with heightened attention to the succession and mutual compatibility of meanings. For not a few languages, even though subject to philological inspection, no dictionary aiming uncompromisingly at this particular goal exists or is clearly in sight at present. In the existing historical dictionaries all too frequently the meaning listed first is not the oldest on record nor indeed the oldest by the standards of reconstruction, but the one most familiar to moderns or held 'fittest' to have acted as a semantic fountainhead"[2]

REY-DEBOVE[3] makes an important distinction between two types of dictionaries in relation to the history of a language. He points out that in one type the lemmata include the vocables current in the different periods of the language and all of them are never in use at a given time. The main purpose of such a historical dictionary is to supply the reader with an instrument of decoding and such an attempt, illustrated to some extent by the French dictionaries of LITTRE and ROBERT, is far from the structural concept of a language. An integral historical dictionary of a panchronic nature does not exist for any language today The other type is historical in the sense that the earlier and obsolete senses of current words are also included and the historical information is considered useful for a proper understanding of the words of a language at a given period and is found necessary for their proper use. Whatever the nomenclature, a Sanskrit dictionary on historical principles can only be of the first type because its primary purpose is certainly to supply an instrument of decoding and research.

To sharpen the profile of a historical dictionary still further it may be useful to see what goes into it and what is kept out of it from the facts pertaining to the history of a language. The whole field of sound changes and regular phonemic changes may not find a place in the dictionary of such a type, but will constitute what is usually called diachronic phonology. There is even less reason for including changes in the graphic forms of letters and different ways of spelling words at different times as does the OED. The various ways of writing words, like the gemination of consonants in Sanskrit clusters or the indications of hidden length in Latin closed syllables should be included in its scope to the extent that these cannot be predicted. Individual changes of sounds of lexical items which cannot be stated by rules should also be included, being historical facts of the language not finding a proper place in its grammar. But sandhi rules of Sanskrit, a morphophonemic rule of devoicing final consonants in German or Russian or the addition of an unrounded high back vowel at the end of borrowed word in Tamil are not facts of a historical dictionary, though exceptions to them have to be included. The shape of the negative particle as a- or an- in Sanskrit before consonants and vowels respectively has no place in the dictionary but the origin and scope of words where na- occurs before consonants like na-ga, na-cira, na-puṁsaka etc. must be indicated. Shift of accent in course of time like páñcan and pañcán 'five', páśu and paśú 'cattle', dáśan and daśán 'ten' matí and máti 'devotion' which cannot be stated by a rule and shift of accent like bráhman 'devotion' and brahmán 'priest', vará 'suitor' and vára 'choice' which is regular but limited to a few words must be included. All such historical facts form what can be called the history of the shape-changes of lexemes and constitute one aspect of the historical dictionary.

The same approach holds good in the case of grammatical facts. Regular facts of grammar, whether synchronic or diachronic, have no place in a historical lexicon. But the change of a noun like 'cow' into 'kine' in the plural at an early stage and its change to 'cows' at a later stage has a place in historical dictionaries, as do the shift of a German verb from a strong to a weak conjugation in its history. Similar changes in Sanskrit like those of gender in śaru 'arrow' (from Fem. to Mas.) in the conjugational class (from kṛṇoti to karoti) or in the declensional form (from madhvā to madhunā) or the loss of various types of infinitives etc. must find a place in a historical dictionary of Sanskrit. So also changes in the syntactic structure including the formation of compounds provided they are of an individual nature.

But all such facts are of a marginal nature for a historical dictionary, the core of which is formed by a systematic study of the changes which affect its stock of words during its life, both in their formal and semantic aspects. We can consider them best as lexical changes and semantic changes and a historical dictionary has to deal with them for the whole stock of the words of the language during the period of time covered by it. This can only be done against the background of a general conceptual scheme which underlies such changes. These concepts can be called the basic principles of a historical dictionary.

The changes which lexemes undergo in course of time can be classified as follows :

(a) A lexeme may be lost in course of time. This is mostly due to its disuse, in turn, caused by the lack of necessity to use it on the part of the speakers, ultimately due to changes in the cultural situation. Words about falconry disappeared from English because the pastime went out of use, and the complicated terminology of Vedic sacrifice disappeared because the ritual was no longer performed on an extensive scale. This loss can be either complete or partial. In the second alternative the words, confined to only a few limited situations, survive under special conditions. 'Kin' remains in English only in the set phrase 'kith and kin' and ceases to be used alone. Abhidhānī in the sense of a halter is lost in post-Vedic days but survives only in the set expression aśvābhidhānī and a nyāya based on it in the Mīmāṁsā literature. The root dagh- 'to reach a level' is no more used in classical Sanskrit but only its derivative daghna continues as a suffix. Only the causal form kāmayati of kam- 'to wish or love' survives, and in case of kan- 'to be glad', a few stray forms alone are found.

(b) As lexemes are lost, languages also acquire new ones. The usual process is that of borrowing from other languages with which they come into contact. One important reason why the vocabulary of Classical and late Sanskrit is different from the Vedic is the extensive borrowing which has occurred in the language after the Vedic period. The main sources of borrowings are the Dravidian and the Munda languages. Such words become more frequent in the post-Vedic period. The

1. The Computer in Literary and Linguistic Research, Cambridge 1971, p. 3.
2. A Typological Classification of Dictionaries : Problems of Lexicography 1962, IJAL. p. 18. ff.
3. Rey-Debove : Le domaine de dictionnaire. La Lexicographie, 1970, Paris, p. 30 ff.

major part of the borrowings belongs to the sphere of rural life, such as words relating to natural objects, animals and birds, trees and plants, dwelling places, utensils, ornaments, implements and instruments, food and drink, diseases etc. There are however some words, mostly of Dravidian origin, which belong to urban life and a developed civilisation. These words are simply incorporated or adapted to the phonemic system of Sanskrit. Absolute new creations are usually rare and production of artificial words in Sanskrit is confined to the technical terms of grammar and the Tantras. Their status as words of a language is difficult to decide. Such words in grammar are ghi, ghu, ṭi, bha, ru, la etc. Care has been taken by the grammarians to see that these are kept as much apart as possible from the usual words of the language by giving them a phonemic shape which is not normally possible in Sanskrit, a process opposed to adaptation in case of the loan words.

(c) The more usual lexical changes, however, fall under the category of replacements. In the history of a language a given lexeme may be completely replaced by another, borrowed or inherited, so that the one becomes obsolete, the other the current word. Thus Sanskrit aśva was replaced by ghoṭaka in Indo-Aryan history, and the older svasṛ by bhaginī and āpaḥ by jala or pānīya or udaka in different Indo-Aryan areas. In Sanskrit itself there are such replacements like śaru by śara, āre by ārāt, gātha by gāthā and many others. The replacements can be also partial as when English meat replaces flesh in some of its environments. In some dialects of Greek even a particle like án is replaced by ke(n). The Sanskrit word abhidhānī in the sense of a halter is replaced by nidāna in the kośas and rarely occurs in usage. In the classical languages, however, due to the constant use of older literature as a model for later works, very often old and new words are used side by side and obsolete words get a new life in some archaizing works. The Bhāgavatapurāṇa appears to make a conscious effort to use Vedic words which were no more in use in the Classical language. The patterns of lexical replacements can become very complicated indeed and the historical dictionary has as one of its important tasks the disentanglement of such cases.

(d) In the course of time the internal boundaries of lexemes may undergo change, one word giving rise to two. This can happen because of metanalysis as when an original a norange and a napron became an orange and an apron. In Sanskrit we have such cases as asura, asita, vidhavā etc. where the setting up of a negative a or a privative vi has given rise to new words like sura, sita and dhava. A sound change may also split a word into two and these may develop different meanings. This is the well-known case of differentiation and Sanskrit examples are rocana, locana; pārayati, pālayati; carati, calati; rajyate, lajyate; śarya, śalya etc.

(e) The reverse case of two lexemes becoming one is less frequent. This can happen by the process of suppletion when two independent morphemes so arrange themselves as to make up the pattern of a single unit. Latin fero and tuli, Sanskrit ad- and ghas-, as- and bhū-, Hindi he and thā, Marathi jā- and ge-, English good and better, Greek esthíō and éphagon are well-known cases of this process. Sometimes two morphemes become one because of phonemic change or abbreviation and give rise to new vocables. Sanskrit śvāvidh has given rise to sedhā and a motor car has become simply car in English. Sanskrit sabhā gives no indication of its compound formation nor is the word sukha felt as made up of su and kha. No negative is felt in anala and no pronominal base like a- is usually seen in words like atra and adya.

The other main problem of a historical dictionary is to trace the semantic development of the words in a language. Here the difficulties are two-fold. It is easy to show changes of meanings and their causes and mechanisms in the case of a few words about which we have good information and where the changes are striking. But to do this for all the words of a language is a stupendous and well-nigh impossible task. Secondly, no well-established universals of semantic change or development are known which could help us solve the conflict between logical priority of a meaning and earlier attestation of a later sense. The problem is made more difficult by the fact that the associations underlying semantic development are too complex to admit of any rigid classification with clearly demarcated pigeonholes for them. Like the linguistic geographer, a semanticist has to say that every word has its individual semantic history and the task of a historical lexicographer is to recount it.

The traditional classification of semantic changes such as generalisation (Latin molina ' corn mill ', Eng. mill), specialisation (mṛga ' wild animal ', then ' deer ') pejoration (knave), amelioration (knight) and transference of meaning, based on various relations like part and whole, from space to time, quantity to number, cause and effect, material and product, synaesthesia, physical and mental, general and specific, contiguity and a host of other types, is well-known and needs no comment. To this we may add cases where old meanings are lost and new meanings are added in the course of time. In fact in the history of a given word many such changes may occur one after another in a complex manner and different lines of development may run parallel to one another. In this regard each word needs a separate treatment based on the evidence for it, and hence the importance of a historical dictionary.

Far more important for the task of a historical dictionary are the clarification and implications of the concepts of homonymy, synonymy, polysemy and hyponymy among words and the procedures to handle them in a historical perspective. This is likely to differ from the one for a synchronic approach. The field of homonymy is likely to be greater if the history of the item is taken into consideration. Elements of a language which are otherwise identical but have different origins must be set up as homophonous and hence distinct entities. In Sanskrit a- as a pronominal base, a negative particle, the verbal augment, and as interjection were certainly distinct entities from the IE period with different origins. The suffix a of perfect first pers. sg. must be separated from that of the third pers. sg. because of the different original forms. The situation in the case of polysemy is the exact reverse of this. With an item which can be shown to be historically identical in spite of its varying shapes due to changes affecting its form, the lexicographer will have to trace and follow the various factors changing the meaning from one to the other and forming a long chain of evolution producing a case of polysemy across time. Only when he fails to connect two meanings of an item with the usual procedures of semantic development, will he take recourse to set up a new item and consider them as homonyms as a tentative solution. In Sanskrit the meanings of the word śara like the reed of a plant, the shaft of an arrow, a thorn, a cauterizing instrument, the number five, the versed sine of an arc, one of the nābhasayogas, injury, a poisonous drink, a pose of the hand, a kind of animal, the autumnal wind, a type of poetic composition, a variety of metre, and names of a sage, a king and a mantra are all seen to be connected with one another and hence form the semantic spectrum of the same basic word. But the development is not single and linear, and falls inlo four different lines running parallel to each other to some extent. In the case of nidāna, the meanings rope for tying cows, for tying the calf, the cause, the original cause, the basic text, the occasion for the use of a màntra, the twelve causes of existence, a kind of penance, the cause and diagnosis of a

disease, and the name of different types of works all form a single line of semantic development. But meanings like end or cessation or cut or purification must be assigned to other homophonous items at least tentatively. After the set of meanings has been thus identified the next task of the historical lexicographer will obviously be to arrange them in the chronological order of their occurrences.

The implications of synonymy and hyponymy are of a different type. As a rule a lexicographer has to begin with the Bloomfieldian hypothesis that there are no real synonyms in a language and has to use all the material available to him to define the meanings of items as precisely as possible. The end result of such an attempt will be to distinguish them from all their near synonyms so that some component of the meaning will be the propria of each item in spite a large amount of communis between them. In other words the picture will resemble a series of circles overlapping to a great extent but not coinciding with another. Logically they cannot be also concentric and hence their 'Grundbedeutung' cannot be identical. The methods of structural linguistics based on various types of distribution like complementation, contrast and free variation will be the most useful in this regard. The attempt would be to divide and subdivide the environments to such a degree of delicacy that cases of apparent complementation and free variation will emerge as those of contrast of a refined type. While the contrasting features can be called the semantic differentials the other meanings will be distributed along the axis of hyponymous hierarchy. Other tools to achieve this end would be to make use of the concept of a 'lexical field' developed by Trier and others and componential analysis of the anthropologists and semanticists.

In this connection it is of some interest to look at the collection of Vedic words which go by the name of the Nighaṇṭavaḥ, which is the oldest Sanskrit lexicon in some sense and on which Yāska wrote his Nirukta forming one of the important Vedāṅgas. The five chapters of the Nighaṇṭu fall into two groups, the first three which are usually taken to put together synonyms current in Veda after the manner of the later kośas form one group and the last two which enumerate individual words the other. The last chapter is known as the daivatakāṇḍa and gives the list of Vedic deities including objects which are either deified or to whom hymns are addressed or which are closely connected with regular Vedic gods. The fourth chapter is called the aikapadika and is believed to contain words which are generally obscure and need the help of etymology to understand them. The first three chapters enumerate a large number of words grouped under a common designation given at the end and are taken to be synonyms of that concept or word. There are 122 verbal forms going under the name gatikarmāṇaḥ (2. 14), 100 words said to mean water (udakanāmāni) (1. 12), 46 words standing for war or battle (saṅgrāma) (2. 17), 44 verbal forms to mean to worship (arcatikarmāṇaḥ) (3. 14) etc. Both nouns and verbal forms are put together in the list of 25 names meaning great (mahannāmāni) (3. 3). It is not possible to consider them as synonyms even in the loosest sense of the word, and the best way to understand the mind of the compiler is to think of 'a semantic field' which he intended to give as a help for a better understanding of the vocables. That there can be differences of opinion in this regard can be seen by comparing the list of words which HILLEBRANDT[4] gives for the Vedic poet, singer, bard viz. ṛ́ṣi, kávi, kārú, jaritṛ́, rebhá, vípra, stotṛ́ etc. which fall under two lists of the Nighaṇṭu viz. 24 medhānāmāni and 13 stotṛnāmāni. That other such fields can be formed is seen from the one set up by him for 'song, poem, thought' consisting of words like ukthá, gír, dhī, dhītí, matí, mánman, stutí, stúbh, stótra, stóma and others. In any case such fields have to be set up and the precise meaning of a given word has to be defined in comparison with other words in the field.

4 Lieder des Rgveda. p. vi.

From the above theoretical considerations we can now draw some practical conclusions as prerequisites of a historical dictionary. The lexicographer has to record all the vocables of the language existing in the period to be covered by his dictionary with as much evenness as possible for all the period or periods. If the literature has marked varieties due to different geographical locations, types of literature, differences in the subject matter etc., he will have to cover them all in an orderly fashion giving due consideration to the importance and volume of each branch or type. All the meanings recorded for the vocables must be collected with illustrative examples sufficient to make it possible for him to set up all the relevant environments of their use. The whole of the material has to be basically analysed both analytically and historically before a scheme is drawn up to represent the semantic history of a vocable. The nature and limitations of the material will alone decide whether the analytical or the historical scheme will be the primary or the secondary principle of classification. It is likely that the lexicographer will have to change from one to the other as cases arise in the course of his work.

3. A SURVEY OF LEXICAL MATERIAL FOR SANSKRIT

Before deciding upon the exact nature of a Sanskrit Dictionary on Historical Principles, indicating its scope, its perspective and its persentation, it is necessary to survey the nature af lexicographical material of Sanskrit so far available. This material falls into three distinct groups, the traditional lexicons of all types, the early attempts of modern scholars to collect vocables and write dictionaries of Sanskrit during the last century and a half and the raw material which may be collected for the work itself. To this survey has to be added the salient features of historical dictionaries of other languages to fix up the methodology to be followed and if possible, to improve upon them. In this connection two things must be borne in mind. The survey of the earlier works is not intended to indicate their shortcomings but to assess the amount of material in them which can be useful for a historical dictionary. Again, for a dictionary which intends to include nearly all the vocables of a language, it is believed that even the earliest and the most modest attempts have something to contribute.

The ancient lexical material, from the Nighaṇṭu to the medieval and late kośas of various types, will have to be handled like any other source material of Sanskrit, pertaining to other branches of scientific writings and belles lettres and should really form part of the corpus on which the historical dictionary is to be based. As in the case of the Dhātupāṭhas, Gaṇapāṭhas and other similar works, the kośas need a critical assessment before their utilization for historical purposes, and hence they are kept out of this survey.

Material of the second type can be classified for convenience into three groups. There are glossaries of individual books, like the dictionary of ṚV. by GRASSMANN, primarily intended for their study which in some cases assume the form of small dictionaries, vocabularies meant as help to readers containing passages drawn from various types of works and the chrestomathies which are naturally more extensive than the earlier ones and finally general dictionaries meant to be used to help understand Sanskrit literature as a whole. In between fall vocabularies dealing with texts of a particular type. Closely allied to the first type are the indices of individual books, either arranged alphabetically with the use of full forms as the basis, like MAX MÜLLER's index of ṚV., ROTH and WHITNEY's index of

AV. or arranged on the basis of the grammatical analysis as do the various indices of Dr. Vishvabandhu Shastri. Here should find place also special indices of proper names like Sorrensen's index of Mahābhārata. Glossaries of groups of related works like that of Stenzler for the Gṛhyasūtras and of L. Renou for sacrificial terms naturally gave rise to specialised dictionaries of particular sciences like the Dharmakośa, the Mīmāṁsākośa, the Āyurvedakośa, the Nyāyakośa, the Bharatakośa, the Dictionary of Grammar and others which specialise in the vocabulary of a special subject and therefore can afford to go into greater details and come closer to an encyclopaedic treatment of that subject. Glossaries of readers by Lassen, Benfey, Bopp, Delbrück, Lanman, Liebich and others were miniature dictionaries and some of them did develop into full-scale lexicons of Sanskrit. Some of those important dictionaries are characterised below.

One of the earliest lexicons of Sanskrit is Franz Bopp's Glossarium Sanscritum in quo omnes radices et vocabula usitatissima explicantur et cum vocabulis Graecis, Latinis, Germanicis, Lithuanicis, Slavicis, Celticis comparantur, written in Latin and containing about 400 pages, published in Berlin in 1847. The material includes both Vedic and Classical texts on a small scale, selections from the RV including the whole of the first Maṇḍala, selections from Mahābhārata and Rāmāyaṇa, the Bhagavadgītā, Manusmṛti and Devīmāhātmya, the grammars of Pāṇini and Vopadeva, Amarakośa and the poetic works Bhaṭṭikāvya, Bhartṛhari's Śatakas, Ghaṭakarpara, Gītagovinda, Hitopadeśa, Raghuvaṁśa, Kathāsaritsāgara, the dramas Mṛcchakaṭika and Śākuntala and Lassen's anthology. More than its contents, including extensive cognates from the IE languages, the glossary even now has some value for the methodology followed by this pioneer of IE linguistics. In the preface Bopp points out how the root stigh- in the Dhātupāṭha, though not attested in the Sanskrit literature (now found in two doubtful forms of the MaiS.) is confirmed by the IE cognates German steigen, Gr. steixō etc. Setting up the root chyu- on the evidence of Vopadeva's Kavikalpadruma (st. 58) in the sense gatyāṁ and confirming it with the evidence of old Persian śiyu is doubtful. Bopp has also hinted at the fact that Sanskrit roots are given by the tradition in their week grades but full-grade forms like kar- for kṛ- jar- for jṛ- etc., are original; and this procedure was fully exploited by BR in their lexicons later. Bopp also used the method of putting all the verbal forms with preverbs under the same article with their meanings, a method which also is followed by BR. Thus under kar- to do (p. 80) we find the prefixes adhi, anu, apa, abhi, alaṁ, ā with apa, ā with upa, ā with nir, upa, ni, nis, pra, pra with ni, pra with saṁ, prati, vi, saṁ, saṁ with upa. With very limited Vedic literature available to Bopp, the roots and words which are peculiar to the Veda alone are illustrated with Vedic quotations while all others are explained with classical citations. Some of them, mainly Vedic, he also translates in Latin. With the very few citations used, the question of arranging them in any order did not arise. At the end of the main article, the IE cognates are discussed in full but now, their value is naturally very little. A couple of articles translated into English should give a fair idea of Bopp's dictionary.

A purely Vedic ent[illegible] is [illegible]n- P. A. (panāyāmi, panāye Pan. III. 1. 28 re[illegible] to [illegible] s[illegible] to the 10th class, lengthening of *a* characterises [illegible]ya, [illegible] is omitted in the Vedic dialect) praise, celebrate, RV. 20. 6. tat panayad vaco vaḥ 'it approves of your words'; 87. 3. svayaṁ mahitvaṁ panayanta dhūtayaḥ 'the shakings declare their power themselves' (p. 284). rac- 10 P. racayāmi (pratiyatne K. kṛtyāṁ V.) to make, to prepare, R. Schl. II. 13. 12, mayā'yaṁ racito'ñjaliḥ P. 33; nagaraṁ racitaṁ Gita-Gov. 5, 10; śayanaṁ racayati 4. 23; racayati cikure...kurubaka-kusumaṁ; with vi id. Ragh. 5.75; viracitavāgbhir bandiputraiḥ kumāraḥ sapadi vigatanidraḥ 5.76, kuśalaviracitānukūlaveṣaḥ (Schol. kuśalaiḥ viracitaḥ kṛtaḥ 15.19) Śivadāsaviracitāyāṁ...kathāyāṁ. Counting the prefixed verb as a separate entry the glossary contains an estimated 10,000 words as its extent. A third edition was issued in 1867 (pp. 492) in which accents were added to the Sanskrit words, all the citations were given in a transliterated form and indices of words of other IE languages used for comparison were also supplied.

An early dictionary of Sanskrit for general use is the one prepared by H. H. Wilson with the help of the Pandits of the College of Fort William, first published in 1819 and revised and extended in the second edition of 1832, covering 982 pages of large size. As explained by the author in his preface, 'the chief object of the original compilation was to embody in one digest, the whole mass of indigenous lexicography' and the work was primarily based on the kośas called Amara, Vaijayantī, Utpalinī, Śāśvata, Keśava, and Śiva. The second edition used also Hārāvalī and the published parts of the Śabdakalpadruma of Raja Radhakant Deb. This reliance on the kośas has placed a permanent mark on the Sanskrit dictionaries which followed, in the fact that a large number of meanings given to words in the traditional kośas are always included in them and later scholars had to make a studied attempt to demarcate them as only lexically attested with the addition of a symbol like L. In the second edition, Wilson also used indices of the following Sanskrit works: Śiśupālavadha, Kirātārjunīya, Hitopadeśa, Manu, Bhagavadgītā, Gītagovinda, Durgāpāṭha, Amaruśataka, Siddhāntakaumudī, part of Bhaṭṭi and part of Mitākṣarā. The number of words recorded is calculated as 'between fifty and sixty thousand' and the author was fully justified in feeling that the dictionary will serve the purpose of all the students and teachers of Sanskrit and will help to spread the knowledge of this language. As regards the way in which the meanings are arranged, Wilson explains that instead of following the order of meanings as given in the oldest kośas like Amara and others, 'the sense that seems most naturally to result from the etymology of the word takes in general precedence of the rest; others follow according to their more or less direct relation to the original purport, as far as this can be traced'. He illustrates the difficulty of indicating the exact shade of meaning of a Sanskrit word in a given context by an English equivalent which is bound to differ from case to case, with the forms of the verb āśri– : svabāhubalam āśritaḥ 'confiding in the strength of his own arm' vātāyanāśritā, 'standing at a window'; āsanam āśritaḥ 'seated on a seat'; mayūrapṛṣṭhāśrayiṇā guhena 'by Skanda, riding on the back of a peacock'; vīryam upāśritya 'displaying valour'; kāmam āśritya 'affected by desire'; ūrjāśrayaṁ vacanaṁ 'high spirited speech'; saṁskṛtam āśritya 'speaking Sanskrit'; prakṛtyāśrayaḥ pratyayāśrayo vā niṣedhaḥ 'a prohibition regarding either a crude noun or an affix'. Another example given by him is prasaṅga with its various translations. The entry in the dictionary runs: prasaṅga *m.* (gaḥ), 1 introduction, insertion, 2 association, connexion, 3 addiction or attachment to, 4 connected language or style, 5 connected reasoning or argument, 6 double or conjoint result, producing two effects, attaining two objects by one act, 7 revealing a secret, [illegible] dra[illegible] language) a second or subsidiary incident or plot. E. p[illegible] preceding ṣañj- to join, aff. ac. (p. 581). No. 3 is based on an expression like indriyāṇāṁ prasaṅgena. It is easy to see that the meanings given by him are based on the best translations of passages in which they occur and represent what may be called the sense bound to a specific context. No attempt is made to separate the meaning of the word and the meaning implied by the specific context. Without recourse to the passages

used by the author, and the author has given neither quotations nor references, it is not possible now to ascertain the accuracy of the meanings given to a particular vocable. That is why later dictionaries have often quoted the meanings of WILSON with reference to his work without any attempt to evaluate them. Thus the meaning 4 mischief, injury, hurt for śara is carried over by later dictionaries and only a chance discovery of its use in an obscure and late work like Rāghavanaiṣadhīya (1. 15), with śleṣa running throughout, makes it possible to ascertain the value and status of this particular meaning. As is to be expected the words are mostly from classical language, and there is a total absence of purely Vedic vocables, marks of accentuation, references and citations. The striking features of the work are its comprehensiveness and its explicitly stated analysis of all words. After the publication of the second edition of WILSON's dictionary, Rev. W. YATES published in 1846 at Calcutta an abridgement of the same under the name 'A dictionary in Sanskrit and English designed for the use of private students and Indian Colleges and Schools' (pp. 928 of small size). The author states the purpose of abridging the text to be the fact that the unabridged work was beyond the means of most students and they were in need of a Sanskrit dictionary within their means. He did this abridgement without, as he says, reducing the number of vocables but by dropping derivations and unusual meanings. Very few abbreviations are used. For the verbs only a single form of the 3rd p. sg. is given and usually a single English translation of a word is supplied. The number of words is about 45000. After the root are given the Dhātupāṭha symbols like bhās- (ṅ, ṛ) kṛ- (d, ñ, ḍu), pat- (ḷ), bhṛ- (ñ), bharati, bharate, (li, ñ, ḍ) bibharti, bhṛte but no explanations are added and the reader is expected to know them from his study of the Sanskrit grammar. Compounds consisting of only two members are given and other combinations are expected to be analysed and understood by the students. The work possesses no merit of its own but may have been useful as a handy volume in those early days of Sanskrit studies.

Practical dictionaries on a moderate scale developed out of the glossaries for the Readers. BENFEY's glossary, prepared for his handbook, was soon rewritten as a regular dictionary called 'A Sanskrit-English Dictionary with reference to the best editions of Sanskrit Authors' (London 1866, pp. 1127 of small size). Its scope includes all the words occurring in the different chrestomathies and selections generally in use (as LASSEN's anthology, his own chrestomathy, BOPP's Nala, JOHNSON's Mahābhārata selections etc.) and the texts usually read by the beginner like the Hitopadeśa, Pañcatantra, Manu's Laws, Śakuntalā, Vikramorvaśī, Uttararāmacarita, Mālatīmādhava, and Meghadūta. It excludes purely grammatical terms and technical terms of philosophy, as also Vedic words not included in the selections, except those in Vedāntasāra, Bhāṣāpariccheda and Rājataraṅgiṇī (5). A peculiarity of the arrangement of this lexicon is that the compound words are arranged under the second member and not the first as is usually done. Thus under jāti are given, ajāti, ekajāti, durjāti, dvijāti, pūrvajāti, mṛgajāti, sajāti, and hīnajāti. Under yantra are given kodaṇḍa-, kūṭa-, gṛha-, ghaṭikā-, ghaṭī-, jala-, tāla-, taila-, toya-, dhāra-, dhvaja-, nāḍī-, su-, sūtra-, strī-, and svamāyā-. This procedure has given rise to a number of problems for the user as well as the compiler. A word like triśūla has to be sought under śūla while triśaṅku is found in its natural alphabetical order. If the second member of a compound does not occur in that form as a separate word the procedure cannot be easily followed. BENFEY sets up a form like rāja stating 'the form occurs only as a second member' and then includes under it such compounds as amara-, ādi-, ṛṣi-, tṛṇa-, deva-, dvija-, dharma-, nakṣatra-, etc.

In the case of the verbs, the prefixes are all given below them and are arranged in the alphabetical order of the first prefix. But along with this, BENFEY also gives the various words and forms which form a compound with the verb, which are known to Sanskrit grammarians as gatis. Both the preverbs and the gatis are then merged into a single alphabetical order. This can best be seen in the case of the very common verb kṛ-'to do': agnisāt, aṅgī, ati, adharī, adhi, anu, apa, abhi, abhyantarī, alam, abhyalam, upālam, samalam, svalam, ava, ā, apā, upā, samupā, nirā, vyā, ākulī, ātmasāt, āvis, āharaṇī, unmanī, upa, pratyupa, upahārī, urī, uṣṇī, ūrī, ekī, auṣadhī, kadarthī, kapilī, karadī, karī, kaluṣī, kaṣāyī, kāt, kuṇḍalī, kṛtārthī, kṛśī, koṣṭhakī, khaṇḍī, khalī, khilī, gaṇḍūṣī, goṣpadī, grāsī, cakrī, caṇḍī, camat, cittī, citrī, cihnī, cūrṇī, jaṭilī, jaṭharī, jaḍī, jarjarī, tanū, tāmrī, tiras, tīrthī, tucchī, tṛṇī, tvam, dakṣiṇī, dāsī, divasī, dīrghī, duḥkhā, dūrī, dṛḍhī, dviguṇī, dvijātisāt, dhik, dhvajī, nagnī, namas, navī, ni, vini, nimittī, nirdhanī, nis, niṣpatrā, niṣpandī, nyak, nyāsī, pañcaśikhī, pañcī, parasāt, parāṅmukhī, pari, paruṣī, paropakaraṇī, parvatī, pavitrī, paśū, pātrī, puras, pulakī, pūt, peśī, peṣī, pra, vipra, sampra, prakaṭī, praguṇī, prati, prativacanī, pradakṣiṇī, pramāṇī, prādus, phut, phūt, bhasmī, maṇḍī, malinī, mekhalī, raktapaṭī, riktī, lakṣī, vandī, vaśī, vaśe, vaṣaṭ, vi, vikacī, vinigaḍī, vimanī, vivarṇamayī, virajī, viṣayī, vyākulī, śithilī, śīrṣāvaśeṣī, śūnyī, saṁkramī, sajjī, sat, sanāthī, sapatrā, sam, abhisam, upasam, pratisam, samṛddhī, sācī, sārī, suguptī, sthirī, svī, a total of 157 words. The problem involved in the arrangement of Sanskrit preverbs and gatis has not been yet satisfactorily solved and needs a fresh look.

Other features of this dictionary can be briefly indicated. The words are given in Devanāgarī and in transliteration. Accents are not marked. Only a few Vedic words and meanings are given. Grammatical analysis is indicated by + between elements. Unauthenticated verbs and nouns are indicated by prefixing a dagger. References to passages are given but no citations are included. The Latin parts of speech are used. Compactness is achieved with remarkable success and cross-references are completely avoided. Cognates from the IE languages are added at the end of the articles. Meanings are classified into major groups indicated by the Roman numerals and minor groups indicated by the Arabic numerals. No very consistant principle can be observed in both these classifications.

In the same year 1866 was published another dictionary of Sanskrit and French by E. BURNOUF in Paris (pp. 781), of comparable size and scope, also intended for the use of students and beginners in Sanskrit. As the author points out on the title page, it was based on the works of WILSON, BOPP, WESTERGAARD, JOHNSON and others. The words are given in Devanāgarī and Roman transliteration and it contains all the roots of the language. Accents are not marked. Compounds with the given word as the first member are arranged below the word itself but only in a transliterated form, which saves a good deal of space. Under artha are given arthakṛt, arthanā, arthanibandhana, arthapati, arthaprayoga, arthabhṛt, arthavat, arthavāda, arthavijñāna, arthavyayajña, arthaśāstra, arthārthin. Under dala we find dalakośa, dalana, dalapa, dalapuṣpī, dalayāmi, dālayāmi, dalasūcī, dalasnasā, dalāḍhaka, dalāmla. Following the model of the classical languages like Greek and Latin, the verbs are given in the 1st person sg. like pariharāmi, paribādhe if they are joined with prefixes or if they belong to the secondary conjugations. Roots and the forms of the primary conjugations are given separately under the roots themselves: lup– lumpāmi, lumpe, lulopa, lulupe etc., but vilumpāmi is given as a separate entry.

BURNOUF states in his preface that 'in each article one can present the meanings according to the order of their historical sequence and thus prepare a sort of a historical dictionary of the language. But, in the present state of Oriental studies, we be-

lieve that a work of this type is well-nigh impossible for Sanskrit. But as most of the Sanskrit words have their roots present in the language itself, one can nearly always, beginning with the etymology, classify the different meanings of a word in their logically derivable order. This is what we have attempted to do each time it was possible to do it.' (p. vi.). In the two appendices to the dictionary he gives the list of Sanskrit suffixes and the roots classified according to their final sounds.

A dictionary of Sanskrit which has remained a fragment, but a magnificent fragment nevertheless, is the revised version of WILSON's work undertaken by Th. GOLDSTÜCKER, the first volume of which was published in 1856 in London. The copy which I am using has 320 pages and breaks off with the word abhyāhata. It appears that the total number of pages printed was 480 and that the work had reached the word arindama, thus not completing even the first letter of the alphabet. Though begun as a revision of WILSON, it soon grew into an independent work. As one follows the work one gets the impression that GOLDSTÜCKER wanted to include in it as much information as possible wherever he could lay his hands upon it. The earlier part looks like a dictionary but the later parts assume the form of a vast encyclopaedia with all kinds of information included in it. If one compares the entry aja in this dictionary with that of the original work, one is certainly impressed by the improvements effected and the final result is a good specimen of an article in a large-scale dictionary. The seven lines of WILSON are expanded into thirty. The three grammatically distinct forms m., f. and adj. are clearly separated. Derivations from the root aj- are kept apart from the compound form a-ja and numerous meanings, absent in WILSON, are added. The relation of the sense 'goat' with the root is brought out and the use of the word to refer to various Indian gods is traced to its use in the expression aja ekapād. Doubtful meanings like a kind of rice or moon are indicated with a question mark. The word in the plural, meaning a name of a people and a group of sages, is duly separated. He has left the question, whether the meanings Brahmā, Viṣṇu, Śiva, Kāma etc. in the masculine and prakṛti in the feminine belong really to the verb aj- or to the word a-ja undecided but he has indicated that this may be a later growth, as can be guessed from his words 'this meaning has been applied to' (p. 40). No quotations are given in these early entries. Very soon, however, GOLDSTÜCKER begins to enlarge his articles so as to include more and more information, not strictly lexicographical, as can be seen in the case of the word aṅgiras about whom 38 lines are written, and this tendency is on the increase. cf. atri (p. 44); Appayyadīkṣita (p. 206) ; apsaras (pp. 222-224). Other topics of historical, philosophical and scientific nature are turned into long essays covering many pages and while dealing with them, long passages are quoted and discussed. cf. abhiṣeka (pp. 274–287), abhyārohaṇīya (pp. 315–317), abhyāsa (pp. 318–320) etc. By the end of the first volume the work has ceased to be a dictionary and has assumed the form of an encyclopaedia containing discussions on diverse aspects of ancient Indian literature, culture, philosophy and what not. GOLDSTÜCKER appears to have overlooked the fact that the prime duty of a lexicographer is to effect maximum economy of space. The usual grammatical information is given by him in an elaborate manner. The root ad- is given as ada, adādi, anudātta anudāttet, which comes to mean II P. ; anu is described as nipāta, upasarga, gati, karmapravacanīya where only the last word would have been sufficient, as it implies all the rest. Quotations are long and given with the names of authors, works or even systems of philosophy with no references which can be traced, probably because they were mostly taken from Mss. sources. Often no indication of their source is given. Thus under anuṣṇaguḥ 'moon' we have the citation vikṣipyate svapātena svakrāntyantād anuṣṇaguḥ with no further indication regarding its source. cf. quotations under words like aparāga, aparāc, anuvāsana, etc. But inspite of all these shortcomings, mostly in the method of presentation, one cannot but admire the scholarship, industry, accuracy and the insight of the author.

It stands to the credit of BÖHTLINGK and ROTH to have begun and completed a dictionary of Sanskrit so as to cover the whole range of Sanskrit literature known to them at that time and present the vocabulary of the language in a systematic and scholarly fashion so as to be useful both to the learner and the scholar of the language. Theirs constitutes the only dictionary of the language which can be considered as a tool of research and worthy of being called an exhaustive work for the time of its publication. The dictionary was published by the Imperial Academy of Sciences at St. Petersburg in seven parts, each newer part bringing the work as close to the ideal as was then possible, with the additions in the form of supplements and corrections all along. The steady progress made by the work, due to extreme devotion shown by the two scholars, can be seen by following the dates of the publications of its various parts : 1st 1852–1855; 2nd 1856–1858; 3rd 1859–1861; 4th 1862–1865; 5th 1865–1868; 6th 1868–1871; 7th 1872–1875, a total of 9478 large-size half-pages published in the course of 23 years. Of course this does not give a very accurate idea of the time actually required for the preparration of this work of stupendous nature, because many more years of preparation on the part of both the scholars must have gone into its making. The labours of the two authors were quite disparate. ROTH's work was confined to the RV., the very basis of all historical lexicography in Sanskrit, which he did with thoroughness and the medical treatise of Suśruta. BÖHTLINGK had to handle the whole of the classical literature and many branches of sciences and DELBRÜCK estimates that B. contributed as much as 9/10th of the total volume. Valuable additions were made by WHITNEY for the AV., WEBER for the ŚataBrā. and other ritual works, STENZLER for the Manusmṛti and KERN for Varāhamihira's Bṛhatsaṁhitā on which these scholars were engaged at that time. Both the scholars utilised to the full the lexicographical material available to them in the original works as well as earlier lexicons. The monumental nature of the work is primarily due to the fact that they collected, arranged and added an enormous number of quotations from Sanskrit literarure to illustrate and explain the meanings of the words of the language. As WINDISCH remarks, it was a lucky event for Sanskrit lexicography that at the time the work was conceived and begun, the range of Sanskrit literature available in a usable form was limited. For even the boldest mind would have lost heart to do a thing like this if he had known the range of Sanskrit literature and its complexity as it became known by the beginning of the 20th century. The matter has become still more hazardous with the progress made by Sanskrit studies during the last 70 years of the present century with the publication of many more important works newly discovered. To handle now the whole of Sanskrit literature known today, in the manner in which BR handled their material, is nearly an impossible task. The limitations of their work were dictated not by the will of the authors but by the nature of Sanskrit studies at that time, and hence additions on an extensive scale were made from part five onwards. The older uncritical work, the Śabdakalpadruma, was used for words of botany and other Śāstras as also for the less known kośas in Sanskrit itself.

It is not easy to characterise the merits and defects of this work. Though not consciously planned as a historical lexicon, the keen sense of the authors has made them follow the sequence

of meanings in a historical order and this is accentuated by the fact that the RV. was treated by ROTH and the material from later literature by BÖHTLINGK, thus keeping them separate from each other. The limited scope of ROTH's work made it possible for him to deal with it exhaustively and his work gives the impression of greater thoroughness than that of BÖHTLINGK. All the later works on the history of Sanskrit are primarily based on this lexicon and even today one can follow with its help the historical growth of Sanskrit from the Vedic to the classical language, as does the historical grammar of Sanskrit by WACKERNAGEL and DEBRUNNER in four volumes without the part dealing with verb which is not yet published. BR have kept distinct with the use of an asterisk the attested vocables and forms of Sanskrit from those which are not attested. The process of attestation is one of diminishing returns and even today with a corpus ten times larger than that of BR it will not be possible to increase the attested material two-fold. A new attempt at a Historical Sanskrit Dictionary can differ from the work of BR not so much in its harvest of a larger number of vocables, but in a much more detailed account of stage-wise development, a more accurate analysis of meaning accepted and even the rejection of some of the senses, a more balanced choice of illustrations, a more comprehensive treatment of technical literature and a more refined methodology to be followed, besides naturally, the use of new material which was not available to them at that time.

BR give the Sanskrit vocables with accentuation marked by writting a superscript over the accented syllable and attempt a classification of the senses both on a historical and logical basis with exhaustive citations from the early literature, particularly the RV. and the AV. and a wide selection from other works. Grammatical information is supplied fully and references to traditional lexicons are amply given. Emendations and corrections to the material used are suggested all along and information about proper names, names of books and authors is included. Less attention appears to have been paid to geographical names and other information of an antiquarian interest, in which neither of the scholars was greatly interested. Inscriptional material is only imperfectly exploited and the same is the case with the books on such sciences as music, medicine, erotics, astrology etc. The citations are given in full and many others are referred to by numbers only. The compounds of words are treated as full entries but all the prefixes of verbs are collected together and treated under the basic verbal root, which is given in its full-grade form which differs from the usual Sanskrit tradition. This is practically the only dictionary available for Sanskrit, which a scholar can use for research work in the language. A perusal of the major entries in this lexicon has always proved to be a rewarding study.

The different supplements to the various parts made it necessary for BÖHTLINGK to think of a new shorter version of the dictionary, which he did between 1879 to 1889, also in seven parts, with a total of 2107 pages with three columns on each. The bulk was reduced by dropping all the citations but new words were added and only new references were included so that, taken together, the two works would include the maximum material. Owing to the attitude of both the scholars, the indigenous commentarial literature was not fully exploited and probably not given its due weight. Much later, SCHMIDT added a volume of additions to the whole work by putting together appendices and new material collected by him. All these lexicons together make use of about 500 books in the Sanskrit language and contain an estimated number of more than 2 lakhs and 20 thousand vocables, counting the compounds as separate words. Incidentally, it may be observed that BR include in their entries long compounds, particularly those ending in a possessive suffix, than is really necessary, as for example: khaḍgakheṭadhanurbāṇakamaṇḍalvakṣasūtrin, pitṛmātṛguruśuśrūṣādhyānavant, samādhiyogarddhitapovijñānaviraktimant, avyāpakaviṣayatāśūnyatvapatra, or the names of works like Tathāgataguṇajñānācintyaviṣayāvatāranirdeśaḥ, Tripādvibhūtimahānārāyaṇopaniṣad. Later dictionaries were naturally based on these comprehensive reference books and were prepared either to help the student who could not procure the larger works or were intended to be more handy digests of the same. Thus Carl CAPELLER published his 'Sanskrit Wörterbuch nach der Petersburger Wörterbüchern bearbeitet' at Strassburg in 1887 and an English version of the same in 1891 (pp. 672). The work contains about 50,000 entries in Devanāgarī with the accent of udātta and independent svarita marked. Vedic words are retained to a limited extent and words peculiar to the Brāhmaṇas and the Sūtras are excluded as being not useful to the beginners. The author claims to have included all the primary words with ascertained meanings. Formal analysis is not given as being fairly apparent. Roots are given in the traditional form as kṛ- or kṝ- and prefixes are enumerated under each verb. Explanations are reduced to the minimum and technical terms thus get a colourless explanation like a kind of comparison for as many as 30 different varieties of upamā given by Daṇḍin which is not likely to help any one. cf. saṁśayopamā, nirṇayopamā, vastūpamā, dharmopamā etc. Of a comparable size is 'A Practical Sanskrit Dictionary' of A. A. MACDONELL (1924 pp. 382). The Vedic language is represented by 120 hymns of the ṚV., the Aitareya Brāhmaṇa, the Gṛhyasūtras of Aśvalāyana and Pāraskara and the Dharmasūtras of Gautama. The classical literature is represented by the books which are usually read, a total of about 40 works. Of the technical vocabulary, a considerable number of words from grammar and rhetorics is included as being needed for reading the commentaries on the kāvyas. The Vedic words are given with accents in the Roman transliteration. No citations are found and references are also excluded except to mark the word as coming from RV., AV., YV. etc. Attempt is made to reduce the bulk as much as possible by including the compounds under the initial member and the prefixes under the roots and it is claimed that all the roots of the language find a place in it. MACDONELL writes in his preface (p. ix) "though not comparative this dictionary is historical and etymological in its character. It is historical inasmuch as the meanings are not given in an arbitrary order, as in the Indian dictionaries, while the literary period to which both words and their senses belong, is plentifully indicated. It is etymological from the Sanskrit point of view inasmuch as all words...are broken up into their component parts in the transliteration by means of hyphens." Obviously the author has a very narrow concept of what a historical or an etymological dictionary should be like. All the same, a remarkable compression of the material is achieved by all kinds of technical devices, with which its mere 382 pages contain as many as 50,000 vocables.

In 1932 N. STCHOUPAK, L. NITTI and L. RENOU published Dictionnaire Sanskrit Français (pp. 897) as a student's dictionary with words in transliteration, not using Vedic works and Buddhist literature though for different reasons. About 30 authors of the classical period and the 13 principal Upaniṣads are covered by its scope. Naturally accents are not marked; compound words are given below the first member but in a different type making it easy to locate them. Verbs with prefixes are given as separate entries and again the typographical device makes it easy to spot them out clearly. Under each root are included the basic forms which are therefore not repeated in its prefixed form. No

references or citations are included and the work is strictly meant for the student of Sanskrit who wants to read classical literature with the help of a dictionary. Different meanings are separated by means of a semi-colon and numerous synonyms are given to convey the sense or senses of a word. The technical make-up is very good which helps its user a good deal.

Two more dictionaries which were intended to be exhaustive lexicons of the language and not merely a help to students were published after the St. Petersburg volumes. One of them is A Sanskrit-English Dictionary by Monier–Williams, first published in 1872 and based mostly on the BR, with an attempt to compress as much of the material as possible by leaving out the citations but keeping the references in the form of names of works like RV. MBh. R. etc., and now and then giving the exact source when found important. The work was thoroughly revised with the help of Leumann and Cappeller and brought out in its definitive new edition in 1899 comprising 1333 large pages printed in a very small compact type and giving much of the material of BR. Whatever new material was added was due to the two scholars who collaborated in the new edition. This work has now become the standard dictionary of Sanskrit for English-knowing scholars and is often reprinted. The main entries are given both in Devanāgarī and in transliteration with the accents marked. Compounds are given under the entry of the first member to save space but verbs with different prefixes are given as separate entries. The strictly alphabetical order is set aside when words derived from the same root are brought together and cross references help the user when the words are very much separated from their alphabetical place. As a handy lexicon to be used for all purposes, it is useful but possesses no independent merit of its own.

The Practical Sanskrit-English Dictionary of V. S. Apte was intended to make available a lexicon in one volume of more than 1000 pages, compactly printed, for general use with words without transliteration and with quotations from well-known Sanskrit works to illustrate the meanings. More recently this work was revised and published in three volumes comprising 1768 pages and 112 pages of appendices containing rules of Sanskrit prosody, names of Sanskrit authors and their works, geographical names, list of Sanskrit kośas, maxims and grammatical terms and works. Vedic words and citations are given only sporadically and the arrangement of meanings is not based on any discernible principle. Traditional and modern interpretations are often mixed up which lowers its scientific value, and some of the shortcomings of the original work continue to mar the enlarged edition. Even then its usefulness for practical purposes cannot be denied and Indian scholars find it convenient to use it, particularly on account of its apt quotations and other sundry information about Sanskrit language and literature. It can hardly be considered a tool for research. It makes use of about 225 books as against 515 of Monier-Williams. In spite of its larger number of pages it contains less information than the other work.

4. NATURE, SCOPE AND AIMS OF A HISTORICAL SANSKRIT DICTIONARY

Given the basic concepts of a historical dictionary, the lexical material available for it and the nature of the methodology used in the best attempts of this type, one may naturally raise the question 'What kind of a historical dictionary of Sanskrit can be attempted with the use of available resources to be completed within a reasonable period of time?' Naturally the term 'reasonable' is undefined and allows a large amount of latitude, making the nature of such a work flexible enough. But some basic facts and limitations are obvious and need a careful consideration, if only to avoid the charge of being impracticable. What is indicated in the discussion that follows are the minimum requirements for such a work so that the results of such labour are worth it and should prove useful to Sanskrit philology as it stands to day. Sanskrit is the classical language of India with a remarkably long history of over three thousand years, and contains a vast technical and scientific literature along with purely literary works. It forms the bed-rock of Indian languages. This fact has some bearing on this problem.

1. Such a dictionary should record all the available vocables in the language from all its periods, beginning with the ṚV., the oldest available text, to the end of the 18th century. It is true that the later limit can be drawn differently, either at the end of the Vedic period, at the end of the classical period, on the eve of the Mohammedan conquest, the rise of modern Indian languages or at the very end of Sanskrit writings including the most recent attempts, which continue to the very present day. In the case of large dictionaries a decision to limit the period is always attractive and has been often followed. The Latin Thesaurus confines itself to the end of the classical period of that language in the 6th century A. D. The work of the Mittellateinisches Wörterbuch begins with the 6th century and ends with the 13th century A. D. A further limitation is put by confining the work to a particular area. No one has thought of handling in the same manner later Latin works of more modern period for obvious reasons. Even after the publication of the Oxford English Dictionary which covers the whole range of English from the very beginning but confines itself to such words as are present in the language in the 11th century, it was found necessary to prepare a similar dictionary of Middle English so as to cover the earlier period of the language thoroughly. Diels warned against an attempt to cover the whole range of Greek literature beginning with Homer and ending with the present time in one comprehensive work, on the ground that such an attempt was likely to go beyond the abilities of the whole community of Greek scholars. The general editor of such an attempt, he said, will very soon cease to be an editor and remain merely a general commanding a large army of editors working under him. That is why the attempt at a Greek dictionary by Snell is confined to the early epics and epic poetry. Even this is likely to take a very long time to complete. Dictionaries of modern languages have certainly a shorter span to cover and their problems are comparatively simpler.

There are, however, reasons why Sanskrit cannot be handled in this piecemeal manner. The bulk of Sanskrit literature is concentrated in the middle period and it is so closely connected with the earlier Vedic literature that no historical dictionary can really be attempted by dealing with them separately. Much of the value of such a work is likely to be lost because the most fascinating and interesting part of the work is to bridge the gap which separates the post-Vedic literature form the Vedic, both in language and thought. It is easier to argue that a dictionary of this type should stop at the end of the classical period and this can certainly be done without losing the historical perspective. But there are good reasons against taking such a decision. More than the belles lettres which form only about 1/15th of Sanskrit literature, the works on various scientific and religious subjects form the bulk of the language and this literature has a greater cultural value for India today than the merely literary works. And there is far greater continuity in this technical literature from the classical period to the modern times, some branches of which like medicine, astronomy and law, continue to be living subjects of even practical use. Moreover some of the valuable contributors in sciences and subjects like Grammar, Law, Poetics, Kāyva and Nyāya-philosophy belong to the post-classical period. As closing the work

at the end of either the 16th, 17th or 18th century makes no real difference in its scope, it is certainly advisable to cover as much period as possible and the end of the 18th century is a good closing point. It is obvious that selection of works from this later period has to be done with great care and with an eye on its pragmatic value.

2. To cover the whole range of Sanskrit literature for a dictionary from the Veda to the end of the 18th century, one can roughly estimate the number of works which will have to be utilised for this purpose. It is difficult to say how many books are found in Sanskrit, as many of them are not published and the bulk of the literature is in the nature of commentarial works making it difficult to estimate their actual number. Five thousand may be a little liberal estimate. Out of these a well-chosen collection of 1500 books should suffice for any lexicographical attempt to capture almost all the vocables in the language. If anything remains left out it will be only compound expressions with no special meaning other than that of their components and as such of no real lexical value. Any way, with the freedom of using very long compounds which Sanskrit boasts of, particularly in its prose works, it is impossible to record all of them and some kind of limitation must be imposed on them before they are admitted as the lemmata of the dictionary. The number of books used by the existing dictionaries may give a correct picture of the scope and value of a collection of 1500 books for this purpose. BR. use 450 books. Monier-Williams uses about 500, and Apte's revised version uses 250 books on the whole. The new dictionary will have used three times the books used by the earlier dictionaries and this is certainly a very large corpus. This is however very small if compared to the 16000 books used for the OED, but is comparable to the Latin Thesaurus and is slightly higher than the number of books used for the Middle Latin Dictonary. The larger number which is seen in OED is mainly due to the fact that it deals with a modern living language of international importance and can tap a vast number of books produced in it during the last three centuries. But the density of extraction is proportionately low. Out of the 16000 works, only 6 million slips were extracted while in the case of the classical languages like Latin or Sanskrit there will be as many as 10 to 12 million excerpts out of a stock of 1500 works. Thus the density of extraction becomes 20 times more.

It may further be pointed out that the number of some 1500 works used does not correctly indicate the real extent of the corpus. It leaves out of account the vast commentarial literature based on these works which the dictionary has to utilise in full. Such are the voluminous commentaries of Sāyaṇa, Mahīdhara, Bhaṭṭa-Bhāskara and others on the Vedic texts and of Durga, Mallinātha and many others on the later classical works. These commentaries have their own names like Vedārthaprakāśa or Ghaṇṭāpatha and one can include them as separate works among those quoted with suitable abbreviations and double the number of works used. But their most profitable and economical use will be along with the text on which they are based and are best cited with them. The names of such commentaries are less known and hence the author's name is more conveniently used as abbreviation. Some works though based on others are given an independent status like the Śābarabhāṣya or even a sub-commentary like Bhāmatī, because of their importance.

3. In an extraction of this type every word will have to be included and all meanings of each word will have to be separately noted. But no attempt can be made to obtain a statistically significant picture of either the frequency of the word or of the different meanings in which it has been used. To prepare complete indices verborum of 1500 books is an impossible task and the nature of the material is such that such a collection will give a wrong picture of the distribution of the vocabulary due to an uneven spread of the material. All that can be done in this regard is to effect a complete extraction of some selected books and such books would naturally be more for the Vedic period than for the later phases of the language. Whenever a full index for a book is available, it can be used to get the general outline of the history of a word and it can then be clothed into a more life-like picture with the help of the selectional extraction of other books. While a complete index of the ṚV. is needed with an estimated number of 175000 slips, no such attempt can be made for a work like the Mahābhārata with an estimated number of two million entries and works like the Skandapurāṇa or a medieval treatise like Vīramitrodaya or Kṛtyakalpataru will have little justification for tremendous labour being spent on them. Only in case of selected works and for selected literature can any statistical statement be attempted.

4. All the available meanings of the words recorded will be given with illustrative examples. The real value of a historical dictionary lies in this collection of well-chosen examples on which ultimately is based the analysis of meanings and which any user of the dictionary should be in a position to do for himself if he so desires. This corresponds to the verifiability or reproduction of an experiment in natural sciences and is equally important in lexicography. Any one who has used dictionaries where meanings are given but no examples or even mere references by way of justification, knows how often he is at a loss to estimate the value of a given meaning. In the vast literature of a given language it is impossible to trace the source of meaning if no reference is given by the lexicographer who sets it up. In fact only authenticated material should be given and no form or meaning should be included in a work of this type which is not supported by an exact reference and often with an illustration. This may not be an invariable rule in the preparation of the dictionary of a living language where an appeal can be made to the 'Sprachgefühl' of a native speaker and where meanings and uses are often illustrated with coined examples. But in the dictionary of a classical language like Sanskrit the above rule has to be observed strictly and no exception can be made to it. This principle has some practical consequences for Sanskrit. We know that Pāṇini taught the structure of Sanskrit, both Vedic and Bhāṣā, as an accented language and it is possible to accent Sanskrit words, phrases and even stanzas according to the rules of his grammar. In fact Indurāja in the Laghuvṛtti on Udbhaṭa's Kāvyālaṅkārasārasaṁgraha 4. 9 and the stanzas 15–17 illustrating śleṣa successfully accents these verses in order to distinguish between arthaśleṣa where no accents are different and śabdaśleṣa where accentual difference is noted, a view held by Udbhaṭa in this context. But a historical lexicographer of Sanskrit will not reconstruct accents of words and formations according to such rules and insert them in his lexicon. On the contrary the accepted practice is to record the accent of a word or form only when it is actually found in an accented text, and there also in many cases words may not show accent due to reasons like their occurrence as a vocative form of a noun or the finite form of a verb. Even here no accent will be shown if not actually attested. The same holds good for the forms which can be produced by the rules of grammar for nouns and verbs. If a writer on a Dhātupāṭha produces a large number of forms from roots and gives them as does Mādhava in his Dhātuvṛtti, these will be recorded but will be indicated as such, so that they are kept distinct from forms which are found actually used in literature. The same rule will have to be applied to the various senses given to words by the traditional lexicographer. It is now an accepted practice to indicate such meannings as are not found exemplified

in literature by the addition of the siglum L. A similar treatment is given to the large number of roots and their meanings given in the Dhātupāṭhas but which are not exemplified in literature. On the other hand, the roots not recorded in the indigenous lists are few and generally restricted to Vedic works and very late Prakritic writings including the Buddhist Hybrid Sanskrit.

5. As regards the indication of meanings of items, Prof. AITKEN goes to the extent of suggesting that the various meanings and senses are mere labels for the carefully collected and insightfully classified sub-sets of illustrations and are of secondary importance. But an important distinction has to be drawn here between a dictionary proper, however detailed it be, and an encyclopaedia or a reallexicon of a literature or culture. The meaning in a strictly linguistic sense is the concern of a dictionary, while the things themselves are the subject-matter of an encyclopaedia, though naturally elaborated with the help of the language used. As The Concise Oxford French Dictionary expresses it, 'this book is not meant to give information about the things represented by French words, but only about the nearest equivalence between French and English of the words and phrases which represent these things (p. iii)'. But we need not go further with it and argue that 'we aim at translations and not explanations'. This may be true of a dictionary which aims at helping translations of French works into English but cannot be true for a dictionary intended as a research-tool of a classical language like Sanskrit. Explanations are in order here, and probably we will have to err on the side of greater length in the case of technical and special vocabulary than for common words where a neat translation may do the job equally well.

To give the meaning of words is not the same thing as describing or explaining things, objects etc., nor is the reverse true. Both approaches go together to some extent but they soon diverge from each other. To give the meaning of śaru or śara as arrow or reed is not the same thing as describing what a Vedic arrow was like or to what use it was put. Nor is the identity or difference between various kinds of reeds the topic of a dictionary even though it may note that śara is sometimes identified with muñja, bhadramuñja, gundra or is distinguished from them. The various parts of an arrow like anīka, apaskambha, apāṣṭha, kulmala, tejana, parṇadhī, parṇāni, śalya, śṛṅga and their mutual relations do not form the meaning of the word śara. They have their own meanings and the user of the dictionary will certainly find them in their proper places. Even a historical dictionary need not reconstruct the history of the arrow as such.

6. The bulk of the dictionary mainly depends upon the number of examples included in it. Nearly 9/10th of the OED is made up of the citations drawn from as many as 16000 books. With a larger selection of examples, the extent of the dictionary can be easily increased. With as many as 1500 books extracted and with an average of three to four meanings for each word in Sanskrit, one may come across as many as 5000 citations for a common word and in some cases they may even be more. To give them all is out of question and even a single quotation per book may prove impracticable. The real problem for such a dictionary is to keep its bulk as small as possible consistent with the purposes of a historical approach. The practice of PW is to give full references to the ṚV. and some other books, and only a random choice from classical Sanskrit, which has produced an unevenness in its presentation. The Latin Thesaurus quotes nearly all the passages where a word occurs, which has increased its bulk to such an extent that its completion has become a matter of centuries. The Greek Lexicon of the early epics cites all references which it can afford to do because of its very limited scope. The Mittellateinisches Wörterbuch gives a fairly large selection of examples and following it a Sanskrit lexicon of similar dimensions should give a fairly numerous but carefully selected examples from all the branches of learning represented in it. Only in the case of obscure words can all or the majority of the citations should be given because this part of the work is a starting point for later scholarship to work on it. To do this properly, the examples will have to be spaced at a distance of centuries if the word occurs over the whole period of the language or a large part of it, unless there are special reasons to do otherwise.

7. We have seen that a historical dictionary differs from an analytical or a descriptive dictionary by using a historical approach. What is expected of it is a picture of the various semantic and formal changes which a word undergoes in the language during its life-period and the ramifications it gives rise to. It is like describing the history and growth of a large tree which has grown over decades with a large trunk supporting it and with various branches it has given rise to, with twigs growing out of them and ending in a thick foliage. It is obvious that the various branches have grown out of the trunk at different times and in turn have given rise to smaller branches in some historical sequence. Many of them live side by side at any given time, while a few others have either stopped growing or have withered away. One can easily imagine the difficulty of giving an accurate picture of the growth of such a tree with a further complication that some of the earlier branches have become visible only at a later stage and in some cases the relation of these branches and the twigs to each other and to the main trunk remains out of sight. An ideal approach for a historical dictionary would be to take the cross section of the life-history of a lexical item at stated intervals, say a period of 100 years, and then try to describe its meanings, their distribution and interrelations in a synchronic manner. Then on comparing each such picture with the one that precedes and follows, one can capture the changes which have occurred in the interval. But this is easily said than done. A near approach to it but in the field of orthography can be seen in the way in which the OED tabulates the various spellings of words century by century before its final stabilization. No dictionary known to me has done anything approaching such an ideal.

In actual practice, the Sanskrit material has to be classified both analytically and historically. The primary division has to be analytical in which each distinct meaning of a word is separated so that the usefulness of the dictionary is in no way compromised. Then each meaning is followed historically with the help of examples chronologically arranged. The historical approach is seen in two features of such a dictionary. The reader of the articles will be able to form the rough chronology in which the various meanings of the vocable may have developed with the help of the earliest citations under these meanings and ascertain the oldest and latest use of a vocable in Sanskrit literature. In this context, it is necessary to keep in view the remark of the Oxford Latin Dictionary that 'not too much reliance should be placed on chronology in the arrangement of senses' (p. vi). Secondly the material under each meaning will be arranged in strict chronological order except for specific reasons like imitative and secondary passages or remarks of commentators or the nature of the work as being an anthology or a lexicon etc., and the growth in the idea or the concept under study will be historically followed. This will distinguish the work from purely analytical lexicons in which frequency of usage is the deciding factor, the more common or usual meaning being given precedence over others. No apparent principle of arranging meanings has been observed in the existing Sanskrit dictionaries.

in spite of their specific claims to the contrary. It is only the PW which first giving citations from the Vedic and then from the classical literature, gives the impression of following a rough historical growth but nothing more.

8. It is expected that different meanings of Sanskrit words are likely to show a close correlation with the types of literature in which they occur. Hence the method suggested above is likely to result into a historical study of the growth of meanings of words in a particular branch of learning or in a particular subject and the way in which a word has undergone changes of meaning in it. The validity of such an approach depends upon the correctness of the chronology of the works on which it is based. Now it is well known that this is one of the basic drawbacks of Sanskrit literature. A strict chronology which can be seen in the OED with definite dates for books used in it, or even the approximate one of classical and medieval Latin authors whose dates are fairly certain in the majority of the cases, is lacking for Sanskrit literature. With the maximum care one can take, one can be sure only of a relative chronology of the books in a given branch or subject because of the interdependence of the books on each other, while the sequence across the various branches remains a hopeless task with no chance of any success whatsoever. One can only recall the controversy among Sanskrit scholars about the relative dates of such major works as the ṚV. and the AV. and the conclusions to be drawn about the language, religion and other ideas based on them. There is another reason for such a limitation. Both linguistically and culturally the deciding factor has not always been the age of a book but its school affiliation and the tradition to which it belongs and these are best seen in the types of branches of studies in the language. The history of Sanskrit words will have to be followed subjectwise, at least for the majority of technical and semi-technical words, and any attempt to do it with the whole literature as one unit is likely to fail and bog down the work indefinitely.

9. The scope of a historical Sanskrit dictionary can best be seen by looking at the information it is expected to supply for a specific word : (i) It will indicate its earliest occurrence in the Sanskrit literature and its latest occurrence if it has become obsolete in the course of its history. (ii) It will indicate whether a word existed throughout the history of the language, or was confined to definite periods, by showing its presence in a given meaning with examples coming from different periods. (iii) It will show its provenance over the various branches of Sanskrit, whether confined to a single science or current in more than one, or a word of common use occurring in all types of works. (iv) It will record all its available meanings, both common and technical, and by their arrangement show their historical relationship if traceable. (v) For a given meaning, changes in its connotation and development will become apparent by following the examples arranged chronologically in a given branch. (vi) Relation between words and their mutual replacements of different types would be apparent by comparing corresponding periods and branches of any two items chosen from the dictionary. (vii) Doubtful meanings and artificial senses will be shown separately. The dictionary can be thus described as a well-classified stock of meanings of words and their occurrences in the whole range of Sanskrit literature with suggestions about their historical growth and interrelations. Between a speculative and a conservative, a conservative attitude will be adopted as being more useful to scholarship in the long run.

5. PROBLEMS OF A SANSKRIT HISTORICAL DICTIONARY

The problems involved in a historical dictionary of Sanskrit can best be visualised in a concrete manner by trying to sketch the general plan of a work of this type. There are both advantages and disadvantages in the choice of Sanskrit. Such an attempt is worth-while both for the theory of such a dictionary and its practice in this particular case. Compared to the European classical languages like Greek or Latin or those of the Middle East like Arabic or even Persian, Sanskrit has a much longer history and hence it is expected to give greater scope for the historical development of its lexicon. The literature available in it is of vast proportions and of great diversity and hence lack of material will not come in the way of building up a really useful historical work. But while most of the ancient works in Greek and Latin are carefully edited and supplied with indices, much of important Sanskrit literature either lies buried in MSS. or is indifferently edited and lexicographical help is known only for a small portion of it. The importance of scientific and technical terms in Sanskrit is far greater than in many other languages and Sanskrit poses problems of its own in the creation of a purely artificial terminology in the fields of grammar, philosophy and occult sciences. But the most serious difficulty for a historical Sanskrit dictionary lies in the uncertainty of the chronology of its basic works, which forms the very backbone of such a venture and makes the task of the lexicographer difficult. It is obvious that while some of the problems are peculiar to Sanskrit, others are inherent in the concept of a historical dictionary as such and hence of wider interest.

A typical article on a vocable in a historical dictionary of Sanskrit will have the following form with variations in individual cases. This is a kind of a generalised scheme and is bound to differ from article to article. But it has the merit of being fairly comprehensive. In the case of many words there will be some gaps, either due to lack of material or the inapplicability of a particular aspect to it. The scheme can be outlined as follows :

1. Lemmatization, giving the form of the vocable as a guide to finding out the word in the alphabetical order.
2. Its grammatical status, giving the part of speech to which it belongs and further information regarding its syntactic features.
3. Orthography, accent, canonical shape and other formal features.
4. Etymology, IE origin, derivation and the development in Indo-Aryan.
5. The recording of important and irregular bases and forms.
6. Scholia; traditional information from Sanskrit itself; grammatical and etymological explanations and other information in Sanskrit literature.
7. Summary of meanings.
8. Analysis of meaning, different meanings arranged historically and under each meaning a chronological arrangement of the citations to clarify the meaning, along with an indication of the type of works from which they are taken and a precise mode of reference.
9. Labels for the status and nature of the meanings recorded according to the subject matter, literary type and their functions in communication.
10. Peculiarities of usage and idiomatic expressions.
11. Cultural, historical, archaeological, mythological, geographical and other relevant information, if called for.
12. Indication of compound formations of nouns and of verbs with preverbs with cross references.
13. Statistical information.

To give a precise idea of a dictionary of such a nature it seems best to deal with each one of these aspects in detail, note the problems which are involved therein and arrive at some practical decisions.

1. *Setting up of the lemmata.* The main problem involved here is to fix up the form of the vocable for its entry in the alphabetical order. This is likely to be different for the two main types of words in Sanskrit viz. roots and nominal forms and they need separate treatment. The more imoprtant of these is the fixation of the form of roots in Sanskrit. The practice followed in the existing dictionaries differs from one to the other. Often no consistent principle appears to have been followed. Even in the Sanskrit tradition the mode of stating the verb was not uniform. The earliest practice, as revealed in the Brāhmaṇas, was to use the past participle of the verb to stand for it. Later on, the form of the third person singular was used for stating the root which is the usual practice of the Nirukta, though the Nighaṇṭu often gives other forms as well, if no third person singular was found used in the Veda. Thus under attikarmāṇaḥ (Nigh. 2.8) is included bhasathaḥ ṚV. vi. 59. 4. Sometimes the most frequent form is used to represent the root as in vidhema Nigh. 3. 5, manāmahe Nigh. 3. 19. Whenever Yāska refers to a root he does so by using its third person sg. form cf. bhavatīti bhāvasya, āste śete vrajati tiṣṭhatīti Nir. 1. 1. This form is often inflected for either the ablative or genitive case to indicate its derivatives : dasyateḥ kṣayārthāt Nir. 7. 23; bravīteḥ śabdakarmaṇaḥ 2. 22; 5. 19. In the case of Ātmanepada roots, the Parsmaipada form is often used as it is easy to inflect, dayatir anekakarmā 4. 17 : rūpaṁ rocateḥ 3. 13. Rarely he also uses a form ending in i ; gṛbher gṛṇātyarthe 10 23; tviṣer dīptikarmaṇaḥ viii. 3. He thus supplies all the evidence for Kātyāyana's Vārttika 2 on P. iii. 3. 108 ikśtipau dhātunirdeśe. This tradition may be compared with the one current in Greek and Latin lexicography where the root is given in the first person singular and which has influenced BURNOUF to the extent of using the same form in his Sanskrit lexicon.

Pāṇini refers to the roots in his grammar in a number of ways and his practice is not uniform. This has given rise to the idea that there may be interpolations in his work. He uses the bare root in many places, with or without the euphonic vowel a if it ends in a consonant. The root is generally used without a vowel if it occurs at the end of a compound and is easy to inflect but if it is found in the middle of a long list it is usually supplied with a vowel a to help avoid clusters difficult to pronounce and thus obscure the real endings of the roots. In some cases i is added. In some roots which have a nasal in their make -up, like kamp–, kṛṇv–, dhinv–, etc. they are given with the use of the indicatory vowel i and also with the nasal, a practice which is at variance with that of the later Dhātupāṭhas where the nasal is not shown in the root. Some roots are given with the indicatory letter u and in all these cases Pāṇini's usage is in agreement with the practice of the Dhātupāṭha. Verbal forms of the third person singular are also used with or without guṇa, both for active and middle roots. Attempts to find some significance for this usage have not been successful as in the criticism of the kārikā :

śtipā śapānubandhena nirdiṣṭaṁ yad gaṇena ca /
yatrekājgrahaṇaṁ caiva pañcaitāni na yaṅ–luki //

In a few cases Pāṇini uses the indicatory letters ṅ, ñ, k and ṇ to distinguish between otherwise similar roots and this practice is continued by the later tradition. As against the later use of vowels like e, ai and o Pāṇini only uses the ā ending for such roots in his grammar. He quotes about 525 roots in his Aṣṭādhyāyī. Kātyāyana in his Vārttikas often gives the form of the root which is different from that of Pāṇini and in all such cases he adds the indicatory vowel i to the root which is absent in Pāṇini. The use of i as the indicator of the roots is the usual practice of the Mahābhāṣya whenever Patañjali uses it on his own, but not while repeating the forms in the Sūtras or the Vārttikas. By his time the standard form of citing the roots in Sanskrit has become the one with the addition of an i at the end. With the further development of grammar, the roots were given a definite form with indicatory letters in which we know them in the various Dhātupāṭhas, which were needed to explain the peculiarities of the pada and other changes in formation

The mechanisms used by the Dhātupāṭha consist of the following devices : (i) Cerebralisation. Roots with initial n or s are given with ṇ or ṣ which are later turned into n and s. This is done primarily to facilitate the statement of changes of sounds in these roots. (ii) The use of dental n. In the roots of the first nine classes which end with a consonant and have a penultimate nasal they are shown with an n in the place of the nasal which is later changed lnto an anusvāra. Similarly roots like aṭṭ, aḍḍ etc. are given with a dental as their first consonant. This helps the system to aoid an unusual change of a cerebral into a dental when the last consonant falls away at the end of the word. (iii) Accentuation is used, both on the root syllable and the anubandhas, to indicate the use of the connecting vowel i in various formations and the distribution of the two padas. (iv) In addition, the Dhātupāṭha uses the following sounds to indicate various peculiarities of formations : i, u, ṛ, ḷ, ā, ī, ū, e, o, k, ṅ, ñ, ṭ, ṇ, p, m, ṣ, ir, ñi, ṭu and ḍu. All these are also referred to in the sūtras of Pāṇini which lay down their function. The usual practice of the Sanskrit lexicographers has been to drop these various indicatory letters and give the root in the original form incorporating all the changes effected by them either in the root itself or by labels like P, A, U etc. It is also usual to insert the nasal in the roots which have the indicatory letter, the anudātta i. Only the older lexicons give the root and the indicatory letters to show their functions. GOLDSTÜCKER, on the other hand, with complete disregard for brevity, spells out the functions fully as in ad-adādi-anudātta- udāttet r.2 d cl. par. all of which can be compressed into II. P.

BOPP pointed out in the preface to his glossary that the root in Sanskrit assumes different grades in different formations and the full grade appears to be the original form. Following this view, which was prevalent in comparative philology, BR decided to take the full grade form of the root as the lemma for their dictionary. This they were able to carry out in the case of roots of the pattern (C)aC, (C)ṛC etc. but found it difficult to do the same in case of the patterns CiC and CuC. This procedure gave the roots quite a new appearance in their lexicons and evoked a sharp rebuke from WHITNEY. ' So long as we speak of the Sanskrit root vid- and not ved- so long it seems to follow that we ought to speak of the root vṛt- and not vart- '. The following few comparisons will help see how these scholars differed in fixing the form of the root :

Dhātupāṭha	WHITNEY	BR
arc (pūjāyām)	arc-ṛc	arc
ard (gatau yācane ca)	ṛd	ard
indh (dīptau)	idh-indh	idh-indh
ṛ (gatau)	ṛ-ṛcch	ar
ṛdh (vṛddhau)	ṛdh	ardh

Later lexicographers mostly followed the form of the root as it was given in the tradition of the Dhātupāṭha but without the indicatory letters attached to them. Not only is this method the usual one but it is also necessary to follow it because whenever Sansktrit roots are referred to or their forms discussed in literature, it is always done with the form found in the Dhātupāṭha. It will materially add to the usefulness of the dictionary to include in brackets the actual form of the Dhātupāṭha with its indicatory letters and meanings.

Sanskrit lexicographers fall into two distinct groups by the method in which the preverbs of Sanskrit are treated by them.

The older scholars dealing with the Dhātupāṭha and the lexicographers dealt with the roots and the preverbs along with the roots under a single dictionary entry and gave meanings and examples to illustrate them under the same head. This is the procedure which we find in WESTERGAARD's Radicles Linguae Sanskritae (Bonn 1841), the dictionaries of H. H. WILSON, GOLDSTÜCKER, BÖTHLINGK-ROTH, BURNOUF, BENFEY and CAPPELLER. Others like MACDONNELL, MONIER-WILLIAMS, APTE, SCHOUPAK and others give the root with a prefix as a separate entry and place it in the alphabetical order. The former further arrange the preverbs in an alphabetical order but in a reverse sequence so that the first prefix will be again preceded by a second and a third prefix as subsets of the first prefix with a new alphabetical order in each sequence. This can be illustrated with the example of the root vṛt- from WESTERGAARD (pp. 150–54).

vṛt–
ati-vṛt–
anu-vṛt–
sam-anu-vṛt–
apa-vṛt–
abhi-vṛt–
sam-abhi-vṛt–
ā-vṛt–
apa-ā-vṛt–
abhi-ā-vṛt–
upa-ā-vṛt–
pari-ā-vṛt–
prati-ā-vṛt–
vi-ā-vṛt–
sam-ā-vṛt– etc.

One result of this procedure is the separation of all the nominal and adjectival derivatives from the verbs with prefixes and putting them in different places which obscures their interrelations and entails repetition of meanings. Thus abhidruh as an adjective will be an entry under abhi while the verbal base abhi-druh- will be found under druh-. Secondly the user of the dictionary will have to know the analysis of the form before he is able to locate it in the lexicon. The logical conclusion of such a procedure will be to give most of the vocabulary of Sanskrit under the basic roots from which it is derived with the addition of a small number of underived words, an idea with which H. H. WILSON toyed for some time. But this is ruled out even on purely practical grounds.

Once we take the decision that we shall enter into the dictionary verbs with prefixes as separate lemmata, a number of consequences follow. The prefixed verbs must be arranged strictly in the alphabetical order. Thus samanuvṛt goes under S and āvṛt under Ā. The prefixed forms of the verbs will be thus scattered throughout the dictionary according to the alphabetical place of the initial sound of the prefix. This is likely to lead to some amount of repetition and obscuration of the connection between the verb and the prefixed form, but the nominal derivatives and the basic verbal form will be brought together. The problem thus boils down to either grouping the verbs and prefixed forms together and separate them from the nominal derivatives or to group the verbs with their nominal derivatives together and separate them from the prefixed verbs and their nominal derivatives. Semantic considerations are certainly in favour of the second alternative and the convenience of the user will also be served by it. A descriptive dictionary will have no difficulty in choosing between the two. The historical development of vocables however is so complex that no general rules can be formulated and no single procedure will always help. Hence in this case the best course will be to follow the descriptively adequate and practically convenient procedure to enter the verb with prefixes as separate entries and to list all the prefixes used with a given verb at the end of the article on the verb or in an appendix. The student of the history of the language can then look up all the entries of the verb with different prefixes if required by him. Such a method of cross-reference is the only possible device to do justice to both the aspects of the problem.

This brings us to the question of fixing the list of the upasargas which should be given a separate entry in the lexicon. We know that the usual prefixes were originally independent words and could be separated from the verbs in the older language. Only as a result of natural development and in course of time they became inseparable from the verbs. But there will be no difficulty in indicating their older usage in the Veda even if the lemmata are given with the preverbs as is done in the case of the separable prefixes in a language like German. The Vedic citations which will occur will point out when the preverbs are separated and when they have become a fixed part of the verb. In fact the exact period when this happened in the case of a given verb and a given prefix will be an essential part of information which a historical dictionary of Sanskrit is expected to supply. As regards their number the differences among the Sanskrit grammarians are of a minor nature. Thus according to the Bṛhaddevatā (5.95), Śākaṭāyana regarded accha, śrad and antar as upasargas and Kātyāyana recorded marut as an upasarga in place of accha. It is best to confine oneself to the list of 22 upasargas enumerated by Pāṇini in i. 4. 59 as the basic list and deviations from it should be so marked. The real problem in this connection is to decide which of the elements, prefixed to the verb, can be given a separate entry and which should be treated as sub-entries under the verb. Sanskrit grammarians from Pāṇini onwards make a sharp distinction between the upasargas and the gatis which also are prefixed to the verbal forms. It is true that by definition all upasargas are included in the larger category of gatis, nipātas etc. But what we are concerned with here are the gatis which fall outside the scope of the upasargas proper. The effects of being considered an upasarga or a gati are different and pertain to the rules of Sandhi or other phonemic changes or accentuation and, in rare cases, the form of the word itself. On the whole the cohesion between the upasarga and the verb is greater than between the gati and the verb. The list of gatis is much larger and includes both closed and open sets. Besides individual combinations of this nature dealt with by Pāṇini in i. 4. 60–79 they cover a closed set called the uryādigaṇa (P. i. 4. 61) of 38 items and open sets (ākṛtigaṇa) like the sākṣātprabhṛtīni (P. i. 4. 74) and all cvī-formations, ḍāc-formations (P. i. 4. 61) and all imitative elements placed before verbs (P. i. 4. 62). The best procedure to be followed in this case would be, again, to use the form of gatis as separate entries in all open sets and to have an indication of the members of the closed sets under the verb as well. This will bring about a uniformity in the treatment of both the types and serve the purpose of historical development admirably.

Pāṇini defines the term dhātu in two ways. In i. 3. 1 bhūvādayo dhātavaḥ the word dhātu stands for the primitive roots of the language as enumerated in the Dhātupāṭha attached to his grammar. Whether all the roots enumerated there are primitive in the sense of irreducible minimum elements is a different question and it finally depends upon our analysis of these elements based on comparative evidence from other related languages. As BENVENISTE does, we may set up various kinds of extensions of

roots and separate from the root such elements and also suffixes and ultimately come out with a uniform type of triliteral root. In this sense many of the roots in the Dhātupāṭha including the whole group of the tenth conjugation can be further analysed. Except for noting the emergence of such derived roots at a particular period of Sanskrit this procedure will have no other bearing on a historical dictionary of Sanskrit. It is the legitimate task of an etymological dictionary to handle these problems in earnest.

Pāṇini also defines dhātu in a wider sense in his sūtra iii. 1. 32 sanādyantā dhātavaḥ. By this he clearly means the verbal stems formed by adding a set of suffixes to roots and also to nominal stems. When these suffixes are applied to roots they give rise to desideratives, frequentatives and causatives and these can be best treated with other derivative verbal forms from the same root. When applied to non-verbal stems they give rise to a large number of denominatives with various meanings. Besides individual cases these formations include two closed sets, called bhṛśādayaḥ (iii. 1. 12) of 29 items and sukhādayaḥ (iii. 1. 18) of 12 items and two open sets lohitādayaḥ (iii. 1. 13) (?) and kaṇḍvādayaḥ (iii. 1. 27). As it will not be possible to enumerate these cases, it is advisable to handle the denominatives by giving them after the non-verbal elements from which they are derived. A few verbal derivatives like gopāya can be set up as verbal entries in the dictionary. This is the only procedure which can be justified historically. In the case of secondary roots which have become primary due to usage and meaning, a cross-reference to the primitive root from which they are derived is all that is needed to bring out the historical facts fully. Compound denominatives which become frequent in the later phases of the language will have to be dealt with only in this manner and will have to be given along with the entry of that particular compound word.

There will arise occasions when the lexicographer will have to set up roots which do not find a place in the extisting Dhātupāṭhas and hence their form cannot be fixed on the basis of tradition. Such cases will arise in the Vedic works where many verbal forms connot be traced to the roots of the Dhātupāṭha and many verbal forms from later Sanskrit or Buddhist Hybrid Sanskrit which have arisen under the influence of some Prakrit dialect will need setting up of new roots. In the first case, under favourable conditions, it may be possible to set up a root on the same principles which the Dhātupāṭha followed and then rules of traditional Sanskrit grammar would become applicable to them. Or in the absence of sufficient evidence, we can set up a root having as close a form as possible to the hypothetical form of the Dhātupāṭha. The Sanskritised roots of the later language are not likely to give any real trouble in setting up some convenient form, mostly of a Sanskritised nature.

The remaining technical aspects of articles on roots can be easily handled. After the root can be given the technical form of the Dhātupāṭha with anubandhas and the meanings assigned to it in the different lists with an indication of the differences, if of some importance. The gaṇa and pada will be indicated, followed by the important and irregular forms, both accented and unaccented, with an indication of their earliest occurrence. If the root is historically the same, the changes in the gaṇa and the pada will be dealt with and forms separated accordingly. As the derivative conjugational forms will have separate entries, only the causative will be included under the root. Since all the participle forms, infinitives and gerunds will have separate entries the article on the root will be confined to the finite forms only. The listing of the forms can be done in a fixed order so that nomenclature and space can be saved.

The problems involved in the nominal forms called subantas are simpler but equally important. The major part of the vocabulary is of this nature and the historical development in nouns is greater and of far more importance than in verbs and forms the core of a historical dictionary. It is better to set up the lemma in the form of the prātipadika, and not in the Nom. sg. form, as is done in many lexicons and which is also the practice of Greek and Latin dictionaries. Since one important aspect of the growth of Sanskrit vocabulary pertains to the finals of nouns like thematization, ka-extension, the use of root nouns and nominalisation, and another to the changes of gender and number, all of which are inseparably mixed up with the case-ending, it will hamper the clarification of the growth in these aspects if the Nom. sg. form is taken as the entry form. The saving of space in indicating the gender and type of declension, which has favoured this practice, is only marginal in the case of a large-size dictionary. What is most crucial here are the consonant-ending nouns which cannot be consistently set up in their Nom. sg. form because of very extensive neutralisation of Sanskrit consonantal phonemes in the word-final position, obliterating all kinds of essential differences between voicing and voicelessness, aspiration and deaspiration, places of articulation like the velar, palatal and cerebral and also the fricatives and aspirate. In fact Sanskrit allows only very few consonants at the end of words or before the Nom. Sg. suffix s and hence a choice of such an environment for giving the lemmata is most inadvisable. The prātipadika is the form which is best suited for this purpose.

This decision will naturally lead to the wiping off of the distinction between the nouns and the adjectives. But the other method has also to indicate this difference by giving the adjectives in all the three genders and it is more economical and clearer to indicate the difference by the use of letters like *m. n. f.* and *adj.* In fact there is no real difference between these two categories in Sanskrit and there has occurred extensive interchange between them in the course of the history of the language. Changes in gender, number and endings can be better represented by keeping the stem and the grammatical labels distinct.

There is no separate formal category of adverbs in Sanskrit and the case-forms of Acc., Inst., Abl. and Loc. are used to perform this function. The degree to which such forms have become adverbial differs from case to case and often the same form continues to be used both as a regular nominal or adjectival form and as an adverbial form. Hence the most convenient way to bring out this fact is to illustrate the uses of such cases of a nominal stem under that noun if the adverbial usage is only incipient and to set up a sub-entry if the adverbial usage has developed a good deal. If, however, the form has a suffix other than that of a case, like –tas, or has a peculiar form like uttarāhi, it must be set up as a separate entry. In addition the Acc. sg. of adjectives used as adverbs are given independently.

Various participles derived from verbs function as adjectives or nouns in Sanskrit and they must be treated in the way in which other vocables are treated. Here again, BR have stuck to the full grade form while the Indian tradition and other lexicographers have preferred the weak grade form. As we have adopted the weak form for the root as lemma, it follows that their weak form should also be used as the lemma. But in cases of doubt or ambiguity as in the case of words ending in –añc, –mant, –vant and –mat and –vat it may be useful to give the more differentiated form of the strong grade as exceptions. In this dictionary the nasal is used only in the transliteration and is put in paranthesis.

As regards the indication of the feminine formations which are treated by Pāṇini in iv. 1. 3–81 and which are considered by him as not giving rise to prātipadikas, the best procedure would be to indicate this with the addition of ā and ī in case of adjectives,

if such a form is actually found in the material. In the case of nouns the feminine form should be given as a separate entry, due to the nature of specialisation of meaning and the amount of information to be included under it. A difference of gender in nouns is taken to justify a different entry unless it is clearly occassional or secondary. If the alphabetical places of the masculine and feminine are clearly separated as in the case of rājan and rājñī, two separate entries are useful. If the inclusion of the feminine form under the corresponding masculine leads to a disturbance of the alphabetical order, as will be the case if a word like rukmiṇī is included under rukmin and follows words like rukmiṇīśa or rukmiṇīsvayaṁvara, it is better to enter the word rukmiṇī in its proper alphabetical place. A cross-reference is all that is needed to indicate the relationship.

Words often have a different form as samāsānta and as the first member of a compound. In both cases it should be recorded with a hyphen either preceding or following it. BR do not do so in the case of the first member of a compound when a weak base is found there and indicate only the samāsānta form. In case of alternative stems or heteroclitic nouns the stem other than the one chosen for a full treatment should be indicated by means of a cross-reference.

A basic problem for a historical dictionary is to separate the cases of homophony from polysemy. A descriptivist can easily pick up one or more formal differences among them and set them up as diffierent elements or he may follow consistently a policy of indicating their diffierences as belonging to different parts of speech in a fixed order. But a historical dictionary has to deal with changes in the formal features used for this purpose and show the development of meaning from one to the other. The use of man or fish as a verb is certainly later than their use as a noun, while equally clearly the use of sleep or fall as a verb is older than their use as a noun. To bring out or even to emphasise such a relationship, which is peculiar to each vocable, is the legitimate task of a historical dictionary. The only course which the lexicographer can follow is to set up two items as homophonous if their historical origins have different shapes, or their origins can be traced to different sources if no natural growth in their meanings can be shown. In all other cases, the items must be considered the same and an attempt made to follow the changes in their meanings. A convenient way to indicate the homophones would be to number them with index numbers. This procedure, of course, applies to all kinds of words like verbs and particles, though the problem is more acute in the case of nominal stems.

The clearest cases of homonyms are those known as sabhaṅgaśleṣas to Sanskrit rhetoricians. This means that the words are split differently for different meanings and as such are different items, both originally and in isolation, but chance to have the same shape because of tactical union. Thus a–japa is different from aja–pa and samudra from sa–mudra. Sanskrit literature is full of such cases and for this type of word–play some amount of phonemic latitude is allowed to the poets, giving rise to such statements as ḍalayor abhedaḥ, by which jaḍa and jala are taken to be homophones. Writers on Kaviśikṣā give a detailed account of such situations and teach how to produce them on an extensive scale. The second type of homophones consists of words which are clearly different in meanings and also different in their origin. One may compare akṣa 'dice' with akṣa 'axle'. In all such cases the difference is noted by numbering these items with a prefixed Arabic numeral. When the sources cannot be shown as different, which often happens, due to lack of evidence, a careful distinction has to be made between homophones of this type and real cases of polysemy where a word has developed distinct and probably remotely connected senses.

On the other hand, formal differences may indicate different words in many cases. Such differences pertain to gender : śaraḥ, śaram ; aṅgaḥ, aṅgam ; number : kuravaḥ, vaṅgāḥ or case–forms : āre, dūreṇa etc. It may pertain to accentuation of a single word or of a compound where a Tatpuruṣa may be distinguished from a Bahuvrīhi by a difference of accent Here again, in many cases such formal differences may be due to historical development and hence may not lead to the postulation of homophones. Each case requires a separate study based on the evidence available to the lexicographer.

Two more problems arise in listing compounds, both as main and as subordinate entries. Compared to other languages, Sanskrit has developed the tendency of forming long and complicated compounds which virtually correspond to the use of subordinate clauses of the European languages. A lexicographer may not be interested in the varieties of clauses but he has to deal with compounds fully in the dictionary. For one thing, they are not a mere sequence of free forms to be assembled at will to form syntactic units of a language but form much more closely connected units and possess most of the formal features of a simple word. They also show a number of characteristics by which they are distinguished from the analytical expressions of the same sense called the vigrahavākya. And they do show a marked semantic development which qualifies them for a special treatment in the lexicon of a language. Particularly in Sanskrit, they show both flexibility and formal unity which make them qualified to have separate entries in a dictionary. The inner structure of a long compound is of a hierarchical nature, based on the principle of dichotomy. All two-member compounds will, thus, form the basis of larger compounds and as such must be entered in the lexicon. Compounds of three members may be needed as separate entries for special reasons like a peculiar syntactic relation between the members, but still longer compounds can be noted only for special semantic considerations. The practice of Sanskrit lexicographers in this regard is not uniform. The inclusion of compounds as part of the vocabulary of a language is comparable to the inclusion of various idioms and phrases which are found in the dictionaries of European languages and it is not possible to lay down strict rules about their inclusion.

The long dvandva compounds produce a further difficulty. The grammatical theory embodied in the rule, dvandvānte śrūyamāṇam padaṁ pratyekam anveti, gives rise to a large number of binary compounds, many of which may not be otherwise attested or even permitted. Nor can we include the whole long compound as a single entry. The course followed here is to enter the last binary compound as a separate entry and give the rest as individual words, in order to preserve the grammatical information about compounding in the dictionary.

The second problem pertains to the nomenclature of the compounds. The traditional system is complicated enough and may not suffice to cover all the cases. One way to handle the problem would be to leave it out of account and to expect the reader to make up his mind with the help of the meaning supplied. Accentual differences will demand a separate entry.

2. *Parts of Speech.* A historical dictionary has to indicate the part of speech to which a given vocable belongs, in other words, its grammatical status. Unlike the usual analytical dictionaries it must also take note of the changes the vocables undergo, in course of time, as regards their grammatical status. Hence it will not do to separate items merely on the basis of their different grammatical categories, which is likely to obscure changes in this regard. It will not do for example, to set up two different entries like urvī as the feminine of the adjective uru

and urvī as the substantive, as this is likely to obscure the change of the adjective into a noun by a process of specialization. Nor can we separate nouns from the denominatives produced from them, particularly when compound nouns are so used, cf. pralayajvalanāyate BhāmiVi. 2. 82, dinakauśikāyate RasGaṅ. 2. 53 etc.

The system of classification of parts of speech is likely to differ from language to language. It is often argued that the system should be based exclusively on the structure of the language to be described. The use of parts of speech as found in the classical languages like the one given by Dionysios Thrax (1st Century B. C.) for Greek into noun, verb, participle, article, pronoun, preposition, adverb and conjunction or the one formulated for Latin by Priscianus (6th Century A. D.) in which the article is dropped and interjection is added, will not do for other languages, including Sanskrit, in spite of the close similarity between Sanskrit and the classical languages of Europe.

In the Indian tradition, the oldest systematic classification of vocables is the one given by Yāska in his Nirukta 1. 1 tad yāni catvāri padajātāni nāmākhyāte copasarganipātāś ca tānīmāni bhavanti. He classifies them into four categories : nāman, ākhyāta, upasarga and nipāta.

He enumerates 20 upasargas: ā, pra, parā, abhi, prati, ati, su, nis, dus, ni, ava, uta, sam, vi, apa, anu, api, upa, pari and adhi (Nir. 1. 3). To these Pāṇini adds nir and dur in i. 4. 59 to explain some forms like nilayate, dulayate which are of doubtful value. The same is true of his two sūtras vii. 2. 46 and viii. 3.102. the Bṛhaddevatā 5.95 tells us that Śākaṭāyana added accha, śrad and antar to the upasargas. Kātyāyana adds marut, śrad and antar under definite conditions to the list of the upasargas. cf. Vār, 4, 5 on P. i. 4. 59 and Vār. on P. iii. 3. 106. It is better to confine the list to the original 20 and use it for setting up lemmata with pre-verbs as separate entries. To Yāskā, as to his predecessors like Śākaṭāyana and Gārgya, these were used with both verbs and nouns because he says nāmākhyātayos tu karmopasaṁyogadyotakā bhavanti and Durga illustrates some of them with nominal examples like subrāhmaṇa, durbrāhmaṇa, nirdhana etc. At least in the case of su and dur it is likely that they were originally used with verbal nouns and then carried over to the finite verbal forms as in the Taittirīyasaṁhitā sujāgṛhi I. ii. 3. 1. Similarly we find pra and ud extended to nouns which may have no verbal root from which they can be derived (cf. P. v. 4. 119). Twelve upasargas have developed a special use with nouns. These are called karmapravacanīya (P. i. 4. 83) and they govern the accusative, ablative or the locative case of the noun (P. i. 4. 84–97). The remaining indeclinables are called nipāta by Yāska (Nir. 1. 4–11) and are classified into three groups according to their meanings, those expressing comparison (upamārtha), those expressing some other meaning (karmopasaṅgrahārtha) and those merely filling in the metrical line without any significance of their own (padapūraṇa). These are overlapping groups and Yāska already notes the difference of usage between the Vedic and the later language for some of them. His list runs as follows : iva, na, cid, nu, ca, ā, vā, aha, ha, kila, mā, khalu, śaśvat, nūnam, sīm, eva, tvad, kam, īm, id and u and further combinations of these like na kila, nanu kila, net, na cet are also mentioned. Most of them are included in the cādigaṇa of Pāṇini (i. 4. 57) while ā, na, mā, śaśvat and kam are included in both the cādigaṇa and svarādigaṇa (P. i. 1. 37); cid, hi, tva, and id are lacking in Pāṇini's Gaṇapātha though he knows the use of hi and cid; tva and tvat are included by him among sarvanāman. Obviously Yāska's list is not exhaustive and he himself is doubtful about the status of tva.

Pāṇini's analysis of Sanskrit makes use of classification of two types of elements, morphemes and words. The second alone corresponds to the parts of speech of Western tradition. The basic elements of Sanskrit., according to him, consist of dhātu, pratyaya and prātipadika. He uses either enumeration or mutual exclusion as his method for defining these elements. The roots (dhātus) are enumerated which he can do for Sanskrit because of the extreme transparency of its formations. The prātipadikas coming under the scope of uṇādi (P. iii. 3. 1.) are generally considered by his followers as avyutpanna although an ancient school tries to derive them from roots. These are the primitive nominal stems. The roots have given rise to derivative roots with the addition of suffixes called san and others (P. iii. 1.32). To the dhātus are added two types of terminations called tiṅ which give rise to finite verbal forms and kṛt (P. iii. 1. 93) which give rise to nominal stems or nonfinite verbal forms. To the nominal stems are further added secondary suffixes called taddhita (P. iv. 1. 76) which do not include the feminine suffixes. The stems other than the roots with primary and secondary suffixes are called prātipadikas to which are added the suffixes called sup giving rise to nominal forms (P. iv. 1. 1–2).

The scheme of formation or derivation gives Pāṇini the basis for classifying all the words in the language which he calls padas. The main division is between subanta and tiṅanta (i. 4. 14). The second group includes all the finite forms of verbs and are called ākhyātas. The first group includes every other word in the language and can be called a nominal form. However, the subantas are further classified mostly in the fashion of concentric circles. The smallest group is formed by the karmapravacanīyas, 12 in number, used with nouns and can be called adnominals. They are also included in the next larger group called the upasargas (i. 4. 58, 59) which are enumerated in the prādigaṇa. While the additional ten can only function as pre-verbs, others can function both as adnominals and preverbs, this being a matter of functional difference of basically the same items having the same historical origin. The next larger group consists of all these and a few other elements which can be prefixed to verbs to produce complex verbal forms and are called gatis. The next group includes all these, both the verbal prefixes and the adnominals and with the addition of the cādigaṇa, it is given the name of nipāta (i. 4. 56). With the further addition of words forming the svarādigaṇa, they constitute the next larger group called avyaya and the sup terminations are said to be lost after them (ii. 4. 82). All these and many other nominals including numerals, pronouns etc. constitute the subanta group, contrasted with the tiṅanta one, into which all the words of the language are divided. This classification can be made to correspond to the parts of speech of the Western tradition by classifying subantas, other than avyayas, into substantives (nāman), pronouns (sarvanāman), numerals (saṁkhyā) and participles (kṛdanta). The verbs correspond to tiṅanta; prepositions, conjunctions, and interjections to nipātas and the adverbs to avyaya to some extent. The article has no place in Sanskrit and the category of adjectives is ill-defined for it. It is quite different from guṇavacana and is probably viśeṣaṇa. We can thus fix up the grammatical status of words in Sanskrit. as follows :

1. Verb, tiṅanta, ākhyāta	: Symbolised as Class I–X Ā(tmanepada), P(arasmaipada), U(bhayapada).
2. Noun, nāman	: m. f. n.
3. Pronoun, sarvanāman	: Pron.
4. Numeral, saṁkhyā	: Num.
5. Adjective, viśeṣaṇa	: Adj.
6. Indeclinable, avyaya	: Ind.

7. Particle, nipāta : Part.
8. Adverbial, gati : Gati.
9. Preverb, upasarga : Prev.
10. Adnominal, karmapravacanīya : Adn.

All these are further grouped into more comprehensive parts of speech which are systematically indicated in the Dictionary and cover all the words in the language. These are verb, noun, adjective, adverb and indeclinable.

3. *Orthography.* The marking of the formal features of the vocables of Sanskrit, like orthography, accent, length etc., is not complicated. The orthography is mostly fixed and variations pertain to some sounds, like v and b which is mainly a regional distinction confirmed by modern languages, r and l which is partly historical and partly regional, ḍ, ḍh and ḷ, ḷh which is confined to the Ṛgvedic tradition and to the Nirukta, ś and ṣ in free variation in many items like kośa and koṣa, n and ṇ which is due to the limitations of the influence of cerebralization in words and compounds and words of non-Sanskritic origin, k and g or ph and bh, a tendency seen in the southern regions under the influence of the Dravidian languages, and a few other sporadic variations. Many of the Śikṣās, a few Prātiśākhyas and some specialised Kośas give information on such points which will help in fixing the orthography in many such cases and will need recording in the dictionary.

Normalisation of Sanskrit writing to some extent is necessary due to the fact that the scribal tradition was not very consistent and could not be so as it belonged to different regions and different times. It covered a vast field and was carried on by persons of varied scholarship as is well-known to the editors of Sanskrit works. Nor is the teaching of grammarians quite uniform. It may therefore prove acceptable to use parasavarṇa before stops in place of anusvāra, which should be confined to the place before the sibilants and the aspirate and further, as a matter of convenience, before the semi-vowels and laterals. The visarga should be used only before the velar and labial voiceless stops and before the sibilants and should replace the theoretical signs of jihvāmūlīya and upadhmānīya wherever used. Only in rare cases will the visarga occur before dentals when followed by another sibilant as for example before a word like tsaru. The writing of a geminated consonant in a cluster should be confined to those cases where it is etymologically justified and not in cases like adharma etc. The nasalised vowels should be indicated when specifically taught. The peculiarities of writing anusvāra or other sounds like a nasalised ỹ etc. will occur only in the citations of the Vedic schools where they are specifically used and not in the lemmata. The transliterations of words alone will be given with acute or grave marks, while the citations will use the traditional mode of marking the accents. When a word shows a change or variation in accent, both will be indicated and in case of final consonants of the prātipadika the original value will be used. Other niceties and peculiarities of sounds and symbols will be treated under their technical names like yama, nāsikya, jihvāmūlīya, ya-śruti etc. but will not be used all along.

There is no problem of hidden length in Sanskrit as in Latin or Greek. But clusters are of two kinds, which may or may not make position according to the rules of metrics. An indication of this fact will have to be given in the case of such words. Only in very few cases is the orthography at variance with the actual sounds as in pāvaka or tarașita where the original phonetic facts would be duly shown.

4. *Etymology.* The etymology of the words of a language is the prime concern of an etymological dictionary. Sanskrit has a couple of such etymological dictionaries which are completed and a couple of others have remained incomplete. As we have seen earlier, all the three approaches to lexicography, descriptive, historical and etymological, are distinct and give rise to three types of lexicons. But among them the historical and etymological are close to each other, both being diachronic in approach. They are related to each other as history is related to pre-history. Their aim remains the same viz. to follow the earlier stages of the linguistic elements as far as one can go. But they differ in the evidence used. While the historical dictionary makes use of the evidence in the language itself, the history of which it follows, and can make use of the method of internal reconstruction, the etymological dictionary makes use of the evidence of the cognate languages and using the comparative method reaches greater depth in time. But there is no real difference between the two and the methods used are not mutually exclusive. In fact, their concurrent use is likely to give us greater depth in time and, what is more important, greater confidence in the results. A good deal of historical value can be known from the internal relation of words in Sanskrit, both in their phonemic shapes due to morphophonemic alternations and their grammar based on irregular paradigms and a historical dictionary can utilise this information to the full. The complex relations between the allomorphs of a morpheme are due to historical changes which lie behind them and a careful interpretation of these may reveal the changes which have caused them. Thus, some at least of the historical changes which can be detected by the more powerful comparative method, can also be guessed from the internal evidence. This can be clearly seen in the masterly exposition of Latin phonology which Niedermann gives in his Phonetique historique du latin, and the same is true of the grammar in Chantraine's Morphologie historique du grec. A similar attempt can be made while dealing with the etymology of Sanskrit words.

The historical dictionary will have to bring out all such morphophonemic relations found in the words of a language and also deal with the derivations in full. It will also treat the relations between cognate words in Sanskrit like variations in verbs and nouns, though they cannot be regarded as derivations in Sanskrit itself. But should such a dictionary go further and include in its scope the history of the vocables up to their IE originals by the use of the material from the cognate languages? To do this will amount to including in its scope the work of an etymological dictionary although both the OED and the Latin Thesaurus do so. But it must be realised that the level of confidence between these two fields is different and a careful perusal of the two Latin etymological dictionaries, one by A. Walde and the other by Ernout and Meillet, will indicate clearly the difference between a proved etymology and a merely probable one. As the etymologies of the first type are so few and so well-known, there is no real gain in going over them again and the probable ones are subject to such quick and drastic changes that a work of the type envisaged should better keep them out so as not to become outdated soon. Moreover, the historical dictionary is meant to supply to the etymologists only the authenticated material so that he can build his etymologies on solid foundations. Naturally the historical material should not be coloured by any thought of preconceived etymologies.

There are, however, a couple of points on which the help of etymology will be urgently needed by the historical lexicographer. To decide whether or not to set up homonyms, he will have to use the etymology of the items under consideration as one of the means when semantic considerations either fail or are indecisive. Sometimes etymology may help him regard two items as identical in spite of the differences of meaning. Secondly, the etymology of a word may give him a clue to the more basic and historically original meaning when the purely chronological evidence leaves

him in doubt. Meanings of cognates from the related languages will be of some help to him in this regard. In the present dictionary we will have to be satisfied with merely giving references to WALDE-POKORNY or POKORNY for IE and to TURNER for Indo-Aryan developments. For etymology proper, reference can be made to MAYRHOFER and for borrowals to DED of BURROW aud EMENEAU and a few other standard dictionaries. Like the ordinary desk dictionaries, the borrowings will be merely indicated by a reference to the donor language.

5. *Forms.* A recording of the attested forms of nouns and verbs in the literature is expected of any large-scale dictionary. The obvious purpose of this is to distinguish between forms which are theoretically possible and those which are in actual use. This is necessary because the theoretically possible forms may not be always usable on account of semantic and grammatical restrictions. The latter type of restrictions are really a part and parcel of the grammatical description of a language but will have to be included in the dictionary as a matter of convenience. Collective nouns, nouns meaning uncountable material or abstract nouns may not be found in the plural. But even here languages differ from one another and the actual items which come under these categories cannot be always delimited by a simple rule and often need enumeration. This fact makes it necessary for the dictionary to take note of them. That the word śara in the sense of 'water' is found only in the plural as in Instr. śaraiḥ and Loc. śareṣu is of interest and needs recording. It may be partly due to its association with similar forms of śara meaning 'arrow' used in śleṣa and partly due to the association with āpaḥ always used in the plural.

The purely semantic constraints are difficult to capture. That śaraiḥ 'with arrows' is the most frequent form can be easily explained on the basis that it is a weapon used in large numbers. That śarau as dual is due to its association with the bow or the bowstring is also understandable, as also the peculiar situation where two arrows are referred to in the astronomical calculations in a circle. But a dative like śarāya is simply due to its deification (namaḥ śarāya, Tantrasāra 98. 26) and the locative singular śare is due to the fact that names were carved on the arrows (śare nāmākṣarāṇi vācayitvā, Abhiṣeka 1. 16. 1). The ablative śarāt is due to the Tantric figure represented by it and implies that things are taken out of it.

The recording of attested forms is important for the history of the language when they relate to alternative forms and usages. The Nom. pl. śarāsaḥ is older than śarāḥ and a historical dictionary has to note it. The frequency of forms which are ambiguous as regards the gender of the word explains the change of gender of a word like śaru from feminine to masculine. Hence information in this regard is essential. What forms of a noun or a verb should be recorded will depend upon considerations like a difference or shift of accent, alternative forms for the same grammatical category and forms which are irregular, archaic or important for some specific reason.

The historical dictionary is also expected to contribute to the problem of the attestation of the roots as listed in the Dhātupāṭhas and indicate when a particular root came into use much more precisely than what can be found in WHITNEY's rough and ready classification of roots into stems found only in the early language (of Veda, Brāhmaṇas, Upaniṣads, Sūtras), stems found in both the early and later language and stems found in later language (Epic and Classical) only. Many of the so-called unattested roots may be found attested in the vast Sanskrit literature, though some are bound to remain without any attestation. It is equally important to know what possible grammatical forms of the roots are actually in use in literature and which are only theoretically possible. Here may arise a situation which may not be found in the case of nouns. The verbal formations of Sanskrit are most intricate and hence they have attracted the attention of grammarians from early days. Pāṇini himself gives roots which are not included in the Dhātupāṭha and are hence called sautradhātus. While dealing with the verbal formations based on the Aṣṭādhyāyī, later compendiums like the Prakriyākaumudī use the list of the Dhātupāṭha and illustrate their various formations with the application of the Sūtras. In addition, it appears that systematic collections of verbal forms were undertaken from early days and went by the name of dhātupārāyaṇas. Later on this activity took the form of writing elaborate commentaries on the Dhātupāṭha itself and we have three well-known works of this nature on the Dhātupāṭha of the Pāṇinian system : Kṣīrasvāmin's Kṣīrataraṅgiṇī, Maitreyarakṣita's Dhātupradīpa and Mādhava's Dhātuvṛtti, in which a large number of verbal forms are listed. But all such forms cannot be called attested in the sense in which we generally use the term. Hence it is necessary to make further distinction in this regard. The following classification of possible verbal forms is expected to meet the situation :

(i) forms attested in literature, Vedic and post-Vedic.

(ii) forms attested in literary works which are intended to be also illustrations of grammatical rules, the so-called Dhātukāvyas and Dvyāśrayakāvyas, abundantly available in Sanskrit. The use of a form in one of them is subject to some kind of limitation.

(iii) forms found in systematic works of grammar and the commentaries on the Dhātupāṭhas.

(iv) forms which are theoretically possible but not attested.

In addition a verb may be used by a commentator merely to give an etymology to a given word.

If forms of the third group are to be included in the dictionary they will have to be marked as such and the first two categories will have to be also kept separate. As the inclusion of all such forms is likely to become unwieldy, some method of reduction will have to be used. In the present dictionary, only important forms from all these categories are given with proper indication of their status.

6. *Scholia.* The use of scholia in Sanskrit is an important point. The etymological and grammatical activities began very early in India and both the Nirukta and the Vyākaraṇa were included among the Vedāṅgas. Among them, the Nirukta appears to have flourished earlier and was considered important because the etymology of a word, in accordance with the primitive belief, was thought to be its very essence and thus giving the real meaning. This attitude explains the numerous attempts of the Brāhmaṇas to explain the essence of a deity, a rite or an object by trying to give the etymology of the name with the use of the abstract suffix tva. Yāska's Nirukta is the oldest known attempt at giving systematically the etymologies of Vedic and incidentally of non-Vedic words either to reveal their real significance or to explain their sense when it was obscure. Grammar was mostly concerned with the analysis of words and their formations and meaning played a subordinate part in it. The tradition of giving the meaning was continued in the later Dhātupāṭhas and Kośas up to the very end of Sanskrit literature. The mine of information found in all such works must be fully exploited by a modern lexicographer, even though some of it may prove to be of little value. A systematic statement of views, whether true or based on popular ideas, is required because it tells us what the early writers in Sanskrit thought about the meanings of nouns and verbs. If the material proves to be too extensive, the editor can state in full the view which he accepts as correct and give mere references to others. How much of this material requires to be given will depend on individual cases.

The use of the commentarial literature is another problem which needs a careful handling. A large part of Sanskrit literature is of this type. The commentaries range from virtually independent works nominally connected with some old work to mere marginal notes and explanations of a few words of a text called the ṭippaṇīs. All varieties of intermediate types can be found and it is not possible to classify them with accuracy. Many of them make real and independent contributions to the subject while others are mostly explanatory. In the field of philosophy many of the so-called Bhāṣyas and Vivaraṇas are virtually independent works and will have to be so treated. Commentaries on grammatical works or literary books are generally of an explanatory nature but even here some of them have great value like the Manubhāṣya of Medhātithi or the Abhinavabhāratī of Abhinavagupta on the Nāṭyaśāstra. Many commentators often take a view independent of the author whose work they are commenting upon, and so they must be used for their own sake. The most natural place to quote them would be along with the text on which they have commented, irrespective of the chronology of the books. This is particularly so if they are of an explanatory nature. If there is more than one such commentary, their historical sequence is important because the interpretation of a text in different times is likely to reveal some changes in usage as well as some changes in attitudes. Any one who takes the trouble of scanning the large number of commentaries on Manu can easily see how the interpretation differs due to the date and place of the commentator and his views on the customs and rites described therein.

The following scheme is adopted for quoting the remarks from the commentaries :

(a) to give an explanation of a word or a passage with which the editor agrees. This will be indicated by merely quoting the remark in brackets with the word *comm.*

(b) to give additional information, like types, classes, other interpretations, etymologies etc.

(c) to give an explanation with which the editor does not agree but thinks it worth consideration.

(d) to indicate a difference of reading in the text.

(e) to inform that the commentator misunderstands the text.

The name of the commentator or of the commentary will be given with the use of an abbreviation if it is other than the one included in the edition used for extraction. Otherwise a mere *comm.* would suffice for this purpose.

7. *Summary of the Meanings.* Whenever the article is found to be longer than a full column of the Dictionary and the meanings analysed are complex, it is thought desirable to add a brief summary of the meanings at the beginning to help the reader get a general view of the article and locate quickly the meaning required by him. For the general reader this part of the article will suffice for all practical purposes.

8. *Analysis of Meaning.* The meanings of an item are related to each other in a complex manner and can be looked at from different points of view. Each approach may classify the meanings not only in a twofold division but in a multiple manner to bring out their maximum relevance.

One can relate the meanings of an item historically, the way in which they arose and developed. Naturally this is the basic approach of a historical lexicon. In a sense it is based on some universal concepts of semantic development. An item may show different lines of development and these can be arranged in a historical sequence. It can be easily seen that such an arrangement may not be chronological in the strict sense of the term, if we only consider the literary evidence for them and the dates of the works in which they occur. Śara as a name of a king or a sage is illustrated from the ṚV., while other meanings come from much later sources. The developments of meanings do not always run parallel and we have to admit that a meaning attested in earlier periods may be later in origin. It is equally obvious that even as a proper noun śara as the name of a mantra is later in date. In any case the final order has to take note of the other relationships which are discussed below and a mechanical chronological sequence of citations will not do for a historical dictionary. Normally the historical sequence of the citations will agree with the development of the meanings as can be seen by comparing the meanings of śara a reed, an arrow, a thorn, an iron pike, five, versed sign of an arc and one of the nābhasayogas. In others, as in the meanings like injury, a kind of an animal and the wind in autumn, no historical sequence can be suggested for lack of evidence and hence they have to be shifted to a sideline as it were. We are generally sure of the chronological sequence of the citations pertaining to a given meaning and here they have to be arranged in a strict temporal order.

Meanings may be related as connotative or expressing common things or ideas and denotative or expressing proper names. The second set of meanings implies some amount of arbitrary use and cannot be considered as being on the same plane with the other meanings. It may be a matter of convenience or even of arbitrary procedure to relegate all the denotative meanings as proper names to the end of the article on a word but it is necessary.

Another way to distinguish between different meanings is to use the criterion of frequency. Some meanings are found to be very frequent while others are rare. An analytical or descriptive dictionary may use this feature as its basis and arrange the meanings according to their decreasing frequency. A historical dictionary cannot do this though it cannot also neglect this aspect, because the attestation of a rare meaning is bound to be very limited and may explain its occasional nature. It is equally true that a less frequent sense may be older than a more common one. In the case of śara, meanings like arrow or reed may be called frequent while the remaining meanings can be considered as rare. Vigraha in the sense of body or war is more frequent but late.

The vocabulary of a language falls into three main divisions, technical, semi-technical and non-technical or common and many vocables also show similar distinctions in their meanings. The meanings of śara like five, name of a composition and of a mantra may be called technical, meaning like a poisonous drink semi-technical and others non-technical. There is usually less semantic development in the technical senses than in the non-technical ones. The transferred meanings often give rise to a semi-technical sense. It is the non-technical common vocabulary which shows great fluctuation and must be adequately illustrated. There is no great gain in illustrating purely technical meanings with a chronologically arranged array of examples and probably citing the clearest definition would serve the purpose as well.

The meanings also differ in their life-span. Some of them are found used throughout the period surveyed while others are used over shorter periods of time, becoming obsolete at some point. This can best be shown by the number of citations given from different periods. Naturally rare meanings get better illustrated because the very frequent senses cannot be illustrated with proportionally large citations for fear of increasing inordinately the bulk of the dictionary. Considerations like doubtful interpretation and limited use may also weigh in giving

more examples for words than is strictly due to them. Śara, in the meaning arrow is used hundreds of times in all periods of Sanskrit but only one case is noted of its use in the sense of injury or killing. The citations also generally group themselves according to the meanings. Technical and scientific literature supplies the more technical senses while the common meanings are mostly illustrated with examples from belles lettres.

Finally, the meanings can be considered as either attested in usage or not so attested. Obviously the latter category can be based only on the express statements of ancient lexicons or some stray remarks of an ancient author. No examples so far are found for the meanings of śara, as wind in autumn, a poisonous drink and a thorn.

A historical lexicographer has to consider all these different approaches and arrive at a general scheme of arrangement which will reflect the historical development of a given item best.

The analysis of meaning is based on a careful study of the citations collected for the dictionary and naturally these will have been classified into different sets according to the meanings of the vocable occurring in them. The citations are the primary material and the fixing of the meaning is the work of the editor. His task, then, is three-fold. First, he decides in how many different senses a word is used in the citations, which differences in the meanings are due to the specific context and which are due to a specific use of the word, which senses will be considered as distinct, which as mere overtones or shades of the same meaning and how to define these meanings or translate them in the object language so as to bring out the exact shade of the meaning. Secondly, he has to arrange these meanings into a historical sequence primarily based on the dates of the material used and making adjustments for occasional cases where the historical sequence of meanings may not be accurately reflected in the chronology of the citations. He will also try to fix the temporal limits in both the directions, the earliest and the latest occurrence of a word in a given meaning. Thirdly, he will make a good selection of the citations on which his analysis is based and present them in a systematic and chronological order to display to the reader the basic evidence on which the article is based.

The art of fixing the meaning of a vocable by studying its use is basic to all kinds of philological studies and has been practised all along where interpretation of the text is a part of such studies. Some philosophers of language go to the extent of suggesting that the meaning of a linguistic item is nothing but the way in which it is used and this is certainly true as far as historical lexicography is concerned. If a living language is acquired in its natural surroundings and in its daily use in communication, the meaning of an item ought to be perfectly grasped by the users after some practice and facility in the language. Two things contribute to achieve this : the linguistic context in which the vocable is used and the non-linguistic context of situation, which accompanies it. But in the study of classical languages the two are present only to a limited extent. The context of situation gets merged into the linguistic context and is not independent of it. Hence the problem of interpretation, in cases where the material is confined to older documents, requires effort. To sort out the non-linguistic context of a vocable, the lexicographer collects as many diverse excerpts as possible to weed out the non-essential from the essential and then tries to delimit the situation in which the vocable occurs. The larger the number of excerpts from diverse sources the better the result. In the limiting case of a single excerpt the work comes to an end and hence the difficulty of deciding the meanings of hapax legomena of uncertain etymology. The study of the purely linguistic context helps the lexicographer to refine further the meaning and its nuances by observing the other linguistic elements forming collocations with it and elements which cannot so collocate. This also helps him formulate the grammatical structure of that vocable and its various syntactic and stylistic peculiarities. Lastly, he compares the vocable with others of approximately the same meaning and sharpens the boundaries between them. This is the well-known procedure of comparing the synonyms and antonyms to help define more accurately the meanings of words. All this procedure can be called the comparative method of 'semantic reconstruction' which confines itself to the collection of examples in a given language in which the vocable occurs and which is hinted at by MALKIEL.

The lexicographer has very little to do with the epistemological and philosophical problems involved in definitions. There are various types of definitions which are in practice. The Aristotelian definition consisting of the genus and the differentia is well known. Its value in lexicography, however, lies in the type of differentia that is used. A banal type of definition which is found in some lexicons should be avoided where the differentia is colourless like 'a kind of, a variety of, or a type of.' CAPPELLER gives 25 names of comparisons like saṁśayopamā, nirṇayopamā, prativastūpamā, given by Daṇḍin in his Kāvyādarśa with the same explanation 'a kind of comparison'. Explanations like a kind of a tree, bird, animal or any other object, are too frequent in the lexicons and should be avoided as far as possible. The ostensive method which points out to an object which may be represented by a picture is no doubt useful and special dictionaries of this type called 'die Bildwörterbücher' are current for many living languages. For the classical languages they have a limited use and are rarely undertaken. Obviously the historical dictionary cannot make use of illustrations and pictures to any large extent. Very often the definition has to be couched in the form of a rule, as when 'self' is said to refer to the subject or 'I' refers to the speaker. Some elements of the language, particularly the pronouns and their derivatives, admit of only such a definition. The denotative method consists in giving samples or tokens of a particular thing and has also a limited use in lexicography. The method of analysis is close to this and enumerates the various elements concerned and can be used to some extent. This was one of the early methods used in Indian philosophy and we often come across statements like kiṁ jñānaṁ, jñānaṁ pañcavidhaṁ prajñaptam. The method of synthesis goes a step further and after enumerating the members of the set also indicates the special conditions of applicability to each one of them. But the methods which are basic to a historical dictionary are two : the method of synonyms from the language of exposition or from the same language and the contextual method which gives suitable examples to explain the significance of the item under consideration. The lexicographer will use, in addition to these, any other method which he feels can help the reader to a better understanding of the vocable.

The problem of the selection of citations arises because of the bulk of the dictionary. If 1500 books are excerpted a common word is expected to be found in most of them and if the word has a couple of meanings the examples are likely to run into thousands. It is clearly impracticable and unnecessary to include them all. It will not only increase the bulk of the work beyond measure but may also prove to be a hindrance to the reader in finding out the meanings of words out of this vast collection. Hence a judicious selection of the citations and their systematic arrangement. The citations must include some of the clearest cases for deciding the meaning of the item, some of the well known

quotations which have become proverbial, some of the more difficult and obscure or doubtful ones as a subject of further study and a number of citations to represent the use of the word in various literary branches and in different periods of the history of the language. They should give a fair picture of the provenance of the item. The chronological order is essential and will need modifications where imitation or secondary use is involved and where the citations from the commentaries are used. What minimum gap is to be kept between two citations will depend upon the specific nature of the word under study. The citations should also serve another purpose, namely to supply as much cultural information as can be got out of them. In some cases the attention of the reader should be drawn to such facts after the citation, by adding remarks in brackets if necessary. It is not possible to translate the citations when they are so numerous and the literature so vast. As far as possible the quotation should be self-sufficient and understandable without outside help. But in many cases words in brackets will have to be added to indicate the context and in more intricate cases a brief statement of the context may be necessary.

The ideal way of fixing the number of citations would be to keep the same proportion in which they are found in the data, a kind of reduction in scale. But this is clearly impossible and rare meanings and usages are bound to be represented on a scale larger than the more common and frequent usages, as in the case of the width of a river or a road in a geographical map. The imbalance can be set aright with the help of specific statements which will be required also for fixing the status of the vocable.

In the case of difficult words, hapax legomena, words of unknown meaning etc. an attempt will be made to present the whole evidence available to the lexicographer because this will be the starting point for further study in the lexicology of the language. No dictionary can hope to solve all the problems in a language and all that is expected of it is the presentation of relevant information on such cases which require further study.

9. *Status of words*. The science of lexicography emphasizes the fact that all vocables of a language have not the same status in the sociolinguistic context. Labels like slang, elegant, archaic, popular, common, scientific, technical, suited to a particular type of discourse, belonging to a specific register, dialectal, standard and many others are often attached to words to indicate their status. A good dictionary, historical or otherwise, has to take note of this labelling and help the reader judge the value and the use of the word correctly. In the case of a classical language like Sanskrit, lack of adequate information on all vocables in this regard restricts the scope of such an approach severely and such information can be given only for a limited number of items and to a limited extent. Dialectal and regional vocables are few and far between and our information about them is of the scantiest. On the other hand, the literary type from which the word comes as also its temporal limits can be ascertained with great accuracy. Hence we can describe the words with labels like 'in philosophy, in grammar, in ritual, in dramas, in historical poems, in satires' and so on. Among the earlier lexicographers of Sanskrit, it is GOLDSTÜCKER who has used such labels extensively though not consistently. Thus he speaks of Vedic, in Vedic grammar, in the Vedas; Jains, in Jain doctrine, in the mythology of the Jains; Buddhists, in Buddhist literature, in Buddhist doctrine, in the Buddhist doctrine of Nepal; in rhetoric, in rhetorical terminology; in philosophy, medicine etc. It is necessary to follow this lead more consistently and label the words or their meanings, mostly in case of the technical vocabulary with the appropriate reference to the branch to which they belong. This is the only aspect of words of which we can be certain. How fine the distinction can be made in this regard is a matter of choice. As far as I am able to judge a minimum of 15 and a maximum of 75 labels can be used to describe a vocable or a meaning as belonging to this or that branch of literature. Only in rare cases can we surmise the application of a sociolinguistic lable like belonging to a particular region, to a particular style, to a particular register, in a particular context, vulgar or dignified etc. Occasionally we get words of address different from words indicating relationship, or expressions of phatic communication, words used by a viṭa or a gaṇikā, words meant for the stage etc. On the other hand, words with a specific meaning can be indicated as belonging to a particular school of philosophy or a śāstra. In fact, a good procedure in analysing the senses of vocables would be first to separate all such special and technical usages and then take the residue as belonging to the common usage. A few artificial or playful words are also met with and shortening of words plays some role in this respect.

The OED gives the following scheme for describing the status of words :

(1) *obsolete* vs *current*
(2) natives vs naturalised foreigners vs aliens
(3) *common* vs literary (*archaic*, foreign *scientific*) vs colloquial (*technical*, slang, vulgar, dialectal, local)
(4) nonce words.

From among these only those italicized will have some use for Sanskrit vocabulary. Others will be needed only on rare occasions.

10. *Idioms*. There is very little that can be said about the peculiar usages of words and the idiomatic expressions they give rise to. Very little information about them is available in the Sanskrit literature as a whole and it will have to be diligently collected and presented. Classical languages are comparatively poorer than modern languages as far as idioms are concerned.

11. *Cultural information*. The inclusion of information about the things denoted by the words is another matter. Cultural, historical, archaeological, mythological, geographical and other information of a varied type will be needed to elucidate the senses of numerous words. Much will depend upon the inclusion of the names of countries, mountains, rivers, towns, villages, parks, forests, gardens etc., the names of kings, queens, famous persons, gods, goddesses, mythical beings, rites, customs, practices, beliefs etc. and the length to which their explanations can be given. Nothing is gained by describing a rite like abhiṣeka at great length or describe a complicated sacrifice like agniṣṭoma in all its features. Identification of places should be done as briefly as possible and mythological and other persons should be described with the greatest brevity. The so-called laukikanyāyas, which are so frequent in Sanskrit, should be specially noted and explained.

12. *Compounds*. When both simple words and compounds are given as lemmata, the question of listing words with which a given vocable forms compounds gets simplified. All the compounds with a given word as the first member will naturally follow each other in the alphabetical order and need no special treatment. But compounds in which a given vocable occurs as the second member will be scattered throughout the dictionary and hence it is desirable that at least a list of such words which are important from the semantic point of view be given at the end of the article. This, however, requires the working up of the whole corpus before even the early letters can be edited. Hence it is thought best to give such lists at the end of the dictionary in the form of an Appendix.

13. *Statistics*. Full statistical information cannot be given in a dictionary of Sanskrit of the scope implied in the above

discussion. This is due to lack of sufficient material in this regard. Full indices of the major works are not available and to prepare such indices for works like the Mahābhārata or the Rāmāyaṇa or even some medieval digests of law will be a task of greater magnitude than the dictionary itself. Most of the available indices are confined to the Vedic literature, particularly the Saṁhitās, and only a few works from the later period. Hence such a treatment can be given for a few important and selected words and that too for the Vedic period. Most of the remarks on frequency (like common, popular, favourite etc.) are impressionistic.

6. THE TECHNICAL ASPECTS OF A SANSKRIT HISTORICAL DICTIONARY

Like other types, a historical dictionary has to make use of a large number of technical devices for its easy use and to economize as much space as possible without impairing its value. The larger the scope of a dictionary, the greater the need for compactness so that the work does not become unwieldy and hence unusable. Even then, most historical dictionaries run into many volumes because the richness of the material of a language which is cultivated over many centuries or even millenia cannot be altogether reduced to small proportions.

The devices used to facilitate the use of a dictionary are : 1. the alphabetical arrangement of the vocables, 2. numbering of homonyms to keep them apart, 3. numbering of the various distinct meanings of a given word, sometimes in a series of subdivisions to bring out the interrelations between them, 4. transliteration of the lemmata, 5. use of italics for definite purposes, 6. cross references and a few others. The devices to effect compactness are abbreviations of titles of books and authors, abbreviations of grammatical terms, a compact mode of reference to original sources, punctuation marks and their pregnant use, and use of different types for the different parts of the material.

1. The alphabetical arrangement used in dictionaries is of recent origin and has now been well-established. It has proved so useful that it is now extended to other works of reference like encyclopædia, compendiums, directories and many others. As far as Sanskrit lexicons are concerned, we know that the oldest such collections were arranged according to the meanings of words as in the first three chapters of the Nighaṇṭu. Words with the same or similar meaning, forming a kind of semantic field, were put together and were called synonyms. The textual tradition of the Nighaṇṭu has two sets of expressions for this purpose : for the nouns a genitive of the leading word iti rūpasya 3. 7, iti prajñāyāḥ 3. 9, or iti ṣoḍaśa rūpanāmāni, iti ekādaśa prajñānāmāni and for the verbs only one type like daśāttikarmāṇaḥ 2. 8, iti kruddhyatikarmāṇaḥ 2. 12. These collections later grew into synonymous Kośas like those of Amara, Halāyudha, Hemacandra and others. The naigamakāṇḍa of the Nighaṇṭu, however, enumerates individual words and Yāska makes an attempt to explain their meanings with the help of their etymologies. When Yāska feels that two words are of the same form but different meanings i. e. homonymous he refers to the second with the word idam api itarat as in the example madhu somam ityaupamikaṁ mādyateḥ । idam apītaran madhv etasmād eva Nir. 4. 8. Such collections must have given rise to the later homonymous Kośas where various meanings of a given word are collected together. Yāska is explicit in this regard at the beginning of the 4th adhyāya : ekārtham anekaśabdam ity etad uktam । atha yāny anekārthāny ekaśabdāni tāny ato' nukramiṣyāmaḥ Nir. 4. 1.

The Sanskrit lexicons make use of three distinct principles to arrange their material. The most external and mechanical principle is to use the length of the explanation, whether it covers the whole stanza or one half of it or only a quarter. This method is used by Ajayapāla in his Kośa, by Śāśvata in his Anekārthasamuccaya and by some others. A second principle used by the lexicographers is the number of syllables a word contains as, for example, in the Anekārthasaṁgraha of Hemacandra. Here some of the Kośakāras regard the final consonant as a separate syllable because of the method of writing which is mostly syllabic and in which the last consonant has to be written as a separate letter though marked with the sign of virāma. The third principle which they use can be called partial alphabetization. Here many of them arrange their words according to the last letter or sound of the word. Amara in his Nānārthavarga uses this principle of grouping together words ending in k, kh, g, gh etc. upto h. Sometimes the initial sound is used to arrange the words and Hemacandra goes to the extent of utilizing the first consonant and the following vowel in this respect. Often these principles are used together while some, like Halāyudha in his Abhidhānanāmamālā, appear to follow no principle at all in arranging the words. In any case, a thorough alphabetization was not known to these early lexicographers and only recently has this method been adopted consistently and thoroughly for the preparation of the modern type of dictionaries.

The medieval and still later works, particularly the ekākṣarakośas and the mātṛkākośas often use an alphabet consisting of two additional vowels, aṁ and aḥ at the end. But the generally accepted alphabet for this purpose is the one consisting of the vowels from a to au and the consonants from k to h. Among these must be placed the written symbols of anusvāra to be used before the sibilants and h and also before semi-vowels y, v, r and l. In all other cases the parasavarṇa has to be used and alphabetized accordingly. The best way to locate it then is to consider it as the first consonant with an independent place in the process of alphabetization. The order of the sounds y, r, l and v is conventional and is generally followed though the older order appears to be y, v, r, l, as can be guessed from the order of the corresponding vowels. The visarga, whenever it is written, is best regarded as coming at the end of the vowels and is given an independent position in arrangement which is suited to its mode of writing. Again, conventionally, it is written before the velar and the labial voiceless sounds and dentals followed by a sibilant and is so arranged in these cases. Though it is optionally written before the three sibilants it is alphabetized as if it were homorganic with the following sound. Final visarga is restored to its original sound s or r as the case may be and is so alphabetized. Anunāsika vowels are few and can be best alphabetized after the simple vowels. In the forms of the Ṛgveda, ḷ and ḷh are alphabetized immediately after ḍ and ḍh. But variation of l as ḷ in southern MSS is alphabetized after l. Other signs like jihvāmūlīya, upadhmānīya, yama etc. are explained under these vocables but are not used in the lemmata of the lexicon. Similarly the geminated consonants are so written and alphabetized only if they are etymologically justified. However, deviations from this principle are duly noted whenever authenticated statements to the contrary are found. Variations of spelling due to interchange of vowels or consonants are also noted.

The real problem of alphabetization lies in deciding whether a strict alphabetical order is to be followed throughout or some exceptions are to be made in order to bring together words having a close connection with each other. Nobody denies the validity of the principle that words closely related or derived from the same source should be brought as close as possible. But this may lead to the disturbance of the normal alphabetical order. It is

not possible to put together all the derivatives and related vocables in one place or under one entry, least of all in Sanskrit. The result will be a dictionary arranged according to the basic roots with all the derived words under them and only a few underived words scattered in between. MONIER-WILLIAMS informs us that H. H. WILSON once intended to compile a Sanskrit Dictionary in which all words in the language were to be scientifically arranged under about 2,000 roots and that he actually made some progress in carrying out that project. Such dictionaries are known for some languages but their scope and purpose are different and they do not constitute what is usually understood by a historical dictionary. Now and then, Mādhava in his Dhātuvṛtti makes an attempt of this type in some places (cf. 1. 13) where the following vocables and forms are noted : mandate, mamande, manditā, mandurā, mandiram, mandram, mandāraḥ, mandaraḥ all under the root madi-, or (1. 91) where aṅgati, aṅgam, aṅgaḥ, aṅganā, agniḥ, āgneyam, agnāyī, agram, agrima, aṅgāraḥ, aṅguliḥ, aṅguriḥ are brought together under the root agi (=aṅg-). In the absence of such a listing of all derivations at one place which will then require a long, elaborate and dictionary-like index to locate them, one has to make a choice of some vocables to be given close to the main entry and the rest in their normal alphabetical place. Any one who uses the dictionary of MONIER-WILLIAMS knows how often he has to locate a word with the help of remarks like 'see page and column'. The remedy which MONIER-WILLIMS uses for this situation and which is followed by others is to set up one major series of alphabetization and under some of these items to set up another subordinate alphabetized series. Thus in the series gabhá, gabholika, gabhvara, gam1, gam2, gamātra, gamb, gambhan, gambhārikā etc. all of which are given in the Devanāgarī script, immediately after gam1 is inserted another subordinate alphabetized series like Gat, Gatá, Gataka, Gáti, Gatika etc. in Roman script and then under Gatá is inserted in the same article a third series of the second members of the compounds with gata, okalmaśa, okāla, okīrti, oklama...up to Gataujas in which the words beginning with vowels and forming sandhi with the preceding a come at the end. The device can be repeated as often as needed but will lead to a very complicated system difficult for the reader to follow with ease. Secondly, the decision about what should be included in the subordinate series and what in the principal one, will remain subjective and the reader, unless he chances to have exactly the same views as those of the lexicographer in this regard, will find himself often thwarted in his attempt to locate words.

A simpler solution is often used to solve this problem. A strict alphabetical order is followed for all the entries of the dictionary and then with the help of cross references or explicit statements the interrelation among words is indicated. BÖHTLINGK's shorter dictionary follows this device and we find in the same basic series of alphabetized elements sequences like gat, gata, gataka, gatakrama, gabhīra, gabhvara, gam etc. The Random House dictionary of English also uses this device and covers by it such morphologically related elements as the verb 'to get', its past tense 'got', its participle 'gotten', or the singular 'foot' and its plural 'feet' with a cross-reference or explanation in so many words. With a far simpler morphology which English possesses, this can be attempted for that language but will not be practicable for Sanskrit. If attempted, the dictionary will turn into an endless list of forms, alphabetically arranged with grammatical analysis and description of each word, with no gain whatsoever. A historical dictionary of Sanskrit has to use the second method and add sufficient cross-references to elucidate the interrelations of words. A rough and ready rule would be to include all the tiṅanta forms under the root and all those which can be regarded as subanta forms be treated as separate entries. Of course, border-line cases will arise and some arbitrary but convenient decisions will have to be taken for forms of infinitive, gerund, ṇamul etc.

2. The homonyms are usually indicated by adding prefixed numbers to them so as to keep them distinct from the numbering used for the various senses of a word. What is difficult to decide is when to consider the items as homonymous and when polysemous and hence showing various meanings. This has been already broadly discussed above while dealing with the general principles of a historical dictionary. Here we may indicate a kind of a practical procedure to do it. All the meanings which are associated with a given phonemic shape should be put together and then classified. A word like nidāna will show the following meanings, irrespective of the considerations of homonymy, 1. a rope to tie the cow's legs; 2. a rope to tie the calf; 3. cause; 4. primary cause; 5. reason; 6. occasion; 7. basic texts; 8. occasion for an event; 9. occasion for the use of a mantra; 10. its application; 11. one of the causes in the chain of causation; 12. a kind of wicked meditation; 13. a kind of evil resolution; 14. the diagnosis of a disease; 15. name of a book on diagnosis; 16. kind of Buddhist sacred work; 17. end; 18. cessation; 19. closure; 20. purification. All these constitute its contextual meanings based on its use in a specific situation. Before proceeding further, one has to take up the question of setting up homonyms i. e. the number of basically different items of the same shape nidāna. A formal criterion would be to look into the derivations of the word from roots and to see whether they are different. Thus nidāna can be derived from

i.	ni	+	dā	to bind
ii.	ni	+	do	to cut
iii.	ni	+	dai	to purify.

As some of the meanings do show affiliation with the meanings of the roots used, it is possible to set up three homonyms here. Thus purification belongs to item (iii), end, closure and cessation belong to item (ii) and the remaining belong to the first item. Hence three homonyms are necessarily required and should be so indicated. Of the remaining 16 meanings an attempt has to be made to see whether they can be connected with each other and regarded as development from each other or are nuances of the same meaning. If we succeed in this, we set up only one item for them all, but if it cannot be done with the available evidence, we will have to set up additional homonyms to account for them. Additional evidence like difference in gender, number, pada, vikaraṇa etc. may be then looked into to confirm the analysis.

3. The numbering of the meanings can be done in many ways. We can simply number them serially from 1 onwards and, as stated in the Shorter OED, the sequence should be strictly according to the time of the first occurrence of the meaning in the data collected and hence presumably in the language. A good example is supplied by the Oxford Latin Dictionary which gives the meanings of the verb capiō as follows : **1** to take into the hand, take hold of **b** to take or pick up (arms) **2** to put on, assume (clothing, etc. : also armour) **3** to take (food or drink) **4** to seize hold of, arrest (a person or his body) **5** to catch by hunting, fishing, etc. **b** (of birds or beasts of prey) **c** to gather, reap, get (crops or other produce) **6** to capture, seize (by military or sim. action) **a** (men) **b** (a place) **c** (land, booty, spoils, etc.) **7** to enter or take up (a position) **b** to reach, make (a harbour, etc,) **8** to take for oneself, take possession of, appropriate **b** to extort (money) **c** to exact (tribute, a penalty) **d** to obtain (by mental processes) **9** to choose, select (for a stated or implied purpose) **b** (w. pred, acc,) to choose, appoint (in a particular capacity) **c** to take (an example etc.) **d** to choose (a time);

to seize (an opportunity) **e** to adopt or form a plan **10** to accept (something offered); to take (a bribe) **11** to get, obtain, be given, win **b** to derive (profit, revenue) **c** to acquire or inherit (property) **12** to assume, take on (a form, quality etc.) **b** to require (a state or condition) **13** (of persons or things) **a** to incur, suffer (inconvenience, injury etc.) **b** to obtain, derive (a benefit, pleasure etc.) **14** to make a beginning, begin (at or with) **b** to come to an end, finish, stop **15** to undertake, take in hand, carry out (an action, process, policy etc.) **b** to undertake, enter on (an office etc.) **c** to take up arms, begin hostilities **d** to rest, sleep etc. **16** to entertain (a feeling etc.), adopt (an attitude) **17** to take a hold of, delight, charm, captivate (usu. of things) **a** (act.) **b** (pass.) **18** to fascinate, enthrall with love, enamour **19** to move (by entreaty etc.), win over **b** to win over, (w. bribes etc.), corrupt **c** to overcome (by habit) **20** **a** to take in, delude **b** to catch out, trap **21** to take a hold of, afflict, overcome **a** (of physical conditions) **b** (of feelings, states of mind) **22** lame, crippled, paralysed; blind, deaf, deranged **23** (usu. of things) to have placed, impinge etc. upon it (them), receive **24** to have within or upon itself, to contain **b** (gram.) to have as meanings or inflectional forms **25** to (be able to) contain, have room for, hold **b** to have capacity of, hold **26** to give scope for, hold **27** to keep under control, contain **28** to be capable of having; also of enduring **b** (of persons) to qualify for **c** (of things) to admit of **d** to command belief, be credible **29** to grasp mentally, take in, comprehend (alone or w. animo etc.) **b** to apprehend (with the senses). Others may consider this feature of first occurrences as not an overriding one and may regard the classification of the interrelations between the various senses as equally important. This can be represented by arranging the meanings in the form of a branching tree with main and subordinate branches growing out of the main trunk of the tree. This can then be represented by a process of numbering by means of a complex symbolism consisting of Roman capitals, Roman lower-case letters, Greek capitals and lower-case letters, Arabic numbers so as to produce a complex symbol like §21bβA. (WACKERNAGEL II.1 p. 28), §158b-cα (WACKERNAGEL III p. 54) etc. Very soon such a system develops into a complex picture and puts heavy strain on the reader to understand it. An example from the Latin Thesaurus and the Dictionary of Greek Epics may give some idea of this method. Here is the analysis of the Latin verb 'mergo'.

I. Literal meaning
  A. in a strict sense : to dip in liquid etc.
    1. without intention or desire to destroy
      a. *Generally*
        α. transitive
        β. reflexive
        γ. medio-passive
        δ. intransitive
      b. *Specially*
        α. stars merging in the ocean
          i. medio-passive
          ii. intransitive
          iii. transitive
        β. with the idea of washing
          i. in the secular use
          ii. Pagan use
          iii. Christian use
          iv. in specific places
        γ. in ocean, rivers etc.
        δ. in medicinal or other things.

    2. with intention or wish to destory
      a. transitive
        α. with living beings
        β. with things
      b. reflexive
      c. medio-passive
      d. intransitive
  B. Broader use
    1. to put in solids
      a. *generalis*
        α. transitive
        β. reflexive
        γ. intransitive
      b. *special*
        α. weapons in the body
        β. in bones
        γ. agricultural implements in the ground
        δ. in lower regions
        ε. reflexion, in human beings
II. (i) in imagination
  (ii) in comparison
III. figurative sense, to drown, obscure – men and things
  A. without intention to destroy
    1. with darkness
    2. with light
    3. with other things
  B. with intention to destory
    1. especially to kill
      α. transitive
      β. reflexive
    2. generally to oppress, to press down
      a. transitive
        α. alone
        β. with ablative
      b. intransitive

One can also compare the analysis of the Greek word anēr.

I. anēr as a contrastive concept
I 1 (contrasted) with woman
I 1 a the contrasting concept woman explicitly stated
I 1 aα functional relation
I 1 aα aa sex partner
I 1 aα bb husband
I 1 aα bbαα actual husband
I 1 aα bbββ possible or prospective husband
I 1 aα cc men in general as partner of women
I 1 aα ccαα the masculine gender
I 1 aα ccββ any group of men
I 1 aβ no functional relation
I 1 aβ aa man and wife act (suffer) in the same manner
I 1 aβ aaαα singular
I 1 aβ aaββ plural
I 1 aβ bb men and women differently affected
I 1 aβ cc relations between man and wife
I 1 b constrastive concept woman implied
I 2 contrasted with child
I 3 contrasted with god
I 3 a antithesis
I 3 aα essential difference emphasized
I 3 aα aa in evaluating expressions
I 3 aα aaαα in general expressions
I 3 aα aaββ in special expressions

I 3 aα bb in non-evaluating expressions
I 3 aβ essential difference not emphasized
I 3 b connections
I 3 bα in general expressions
I 3 bα aa common origin
I 3 bα bb co-ordinate
I 3 bβ special expressions
I 3 bβ aa positive sentences, as well as
I 3 bβ aaαα plural
I 3 bβ aaββ singular
I 3 bβ bb negative sentences, neither nor
I 3 bβ cc either or
I 3 c relations between gods and men
I 3 cα men as objects of divine actions
I 3 cα aa relations of gods together with men (a man)
I 3 cα bb individual gods or groups of gods to men or a man
I 3 cβ gods are objects of actions of men
I 3 cγ spatial and functional relationship
I 3 cδ as sex partners of goddesses
I 3 cε gods resemble (appear as) men
I 3 cε aa an indefinite one
I 3 cε bb a named one
I 3 cε cc a closely determined but not named
I 4 contranstive concept to animals, plants and objects
I 4 a animals
I 4 aα coordinations and antithesis
I 4 aα aa functional relations
I 4 aα aaαα horses and men
I 4 aα aaββ men and dogs
I 4 aα aaγγ men and cattle
I 4 aα bb no functional relation
I 4 aα bbαα men and animals suffer in the same manner
I 4 aα bbββ opposed to each other
I 4 aβ men and animals come in relation
I 4 aβ aa general expressions
I 4 aβ bb special expressions
I 4 b objects or natural and cultural spheres

II simple anēr
II 1 as generic concept
II 1 a in sentences and general statements
II 1 b in generalizing statements
II 1 bα plural without plural idea
II 1 bβ singular and plural as collective
II 1 bβ aa plural
II 1 bβ bb singular
II 1 c in comparisons, hypotheses etc.
II 1 d extended : humanity
II 2 as designation of acting person
II 2 a name not known or unimportant (eventually placed after)
II 2 aα singular
II 2 aβ plural
II 2 b represents individual name or special group name
II 2 bα singular
II 2 bβ plural

III anēr with attributive, relative sentences and in apposition
III 1 characterising adjective or participle and with relative sentence
III 1 a with characterising adjective or participle
III 1 aα person of the action
III 1 aα aa unknown or initially introduced without a name
III 1 aα aaαα unknown person, no mention of name
III 1 aα aaββ unknown and known with mention of name
III 1 aα bb definite known person
III 1 aβ anēr as generic concept
III 1 aβ aa as predicate noun or noun in apposition
III 1 aβ bb of imaginary person
III 1 aβ bbαα in sentences, proverbs, similes
III 1 aβ bbββ agent of action as representative of a type
III 1 aβ bbγγ in the situations imagined
III 1 aβ bbδδ in comparison as partitive genitive after tis, as adnominal genitive of general meaning
III 1 b with relative sentence
III 1 bα agent of action
III 1 bα aa unknown person
III 1 bα bb definite known person
III 1 bβ in plural, indefinite many members of a definite group
III 1 bγ as generic concept
III 1 bγ aa anēr as predicate noun
III 1 bγ bb of an imaginary person
III 1 bγ bbαα in sentences, proverbs, comparisons
III 1 bγ bbββ agent of action as representative of a type
III 1 bγ bbγγ in imaginary situations
III 1 bγ bbδδ partitive genitive after allos
III 2 with pronoun and pronominal adjective
III 2 a with demonstrative pronoun
III 2 b with possessive genitive of personal pronoun
III 2 c with indefinite pronoun
III 2 d with interrogative pronoun
III 2 e with pronominal adjective
III 2 eα hekastos
III 2 eβ allos
III 2 eγ ho autos
III 3 with designation of quantity
III 3 a with cardinal number
III 3 b with ordinal number
III 3 c with indefinite numerals
III 4 with apposition and adjectives denoting groups
III 4 a with apposition
III 4 aα apposition in the naming of rank, profession, function
III 4 aβ apposition is in ethnicon
III 4 b with adjectives expressing groups

IV anēr as genitive attribute

In this dictionary it is thought advisible to use a system of three levels of meaning-distinctions. They are indicated by the use of Arabic numerals, the Latin capitals and the Roman lower case numbers and their various combinations. The maximum distinction of meaning is expressed by the first, the minimum by the last and all the intermediate grades are put together in the second mode of presentation.

4. It is again purely a matter of arbitrary decision whether the lemmata be given in Devanāgarī script or in Roman transliteration. It has been decided to give all the citations in the Devanāgarī script and the method of accentuation will be the one current in the book from which the passage is taken. It naturally follows that the lemmata must also be given in Devanāgarī. But it may not be possible to mark its accent according to any one current system to the exclusion of the others and a new system of accentuation for Devanāgarī, as is done by Pt. Vishvabandhu Shastri, adds to the confusion. Hence it is suggested that there should be a Roman transliteration of the entry word and it should be marked for udātta or independent svarita only, with the usual practice of writing the acute or the grave accent. This will facilitate the use of the dictionary by those who are not familiar with the Devanāgarī alphabet. For a better and fuller use of the dictionary however it is but

natural to expect the reader to know Devanāgarī and the rules of writing Sanskrit.

5. In order to reduce the chances of confusion and yet to include as much of explanation as possible to make the understanding of the words easy, it is necessary to separate those words of the glosses which can also function as translations of the vocables from others added for elucidation. This is done by including this additional matter in brackets so that the reader does not confuse the meaning of an item with its explanation. This will prove of great service for technical terms.

6. The use of cross-references will have to be as extensive as possible. It helps to tie down the whole work into a compact and organic whole and helps save space by avoiding repetition. They will be used to indicate the relation between words, the use of synonyms and antonyms and other related concepts which are likely to explain a given vocable. In fact, to carry out this technical device to good use, it may be necessary to prepare articles of closely related words together and then decide how and where the information should be distributed among them. No general rules can be formulated for this purpose.

Other abbreviating devices like a raised cipher before or after a word or the use of a tilde before a word to avoid repetition are useful provided the matter to be supplied is close at hand. In the larger dictionaries it may prove to be much better to avoid them and give the whole expression without the use of such devices.

To economise space and to achieve compactness, the dictionary has to use a number of devices. It makes use of abbreviations of the titles of books and the names of the authors while quoting them. A historical dictionary quotes them in such an extensive manner that these citations form the bulk of the work and hence abbreviations are of great practical advantage. But while abbreviating the titles of the books and names of authors some precautions must be taken. Brevity must be weighed against understanding and it is equally irksome to be forced to refer again and again to an arbitrary list of abbreviations to understand what the reference is made to. If the exact dates of the majority of the quotations could be given in the body of the text, as is done in the OED, it may not be necessary to know what the titles of the books are. The chronological sequence is clear enough without it. But this is not true of Sanskrit. No such precise dates can be given for the majority of works and what is important is to know whether a particular word, form or meaning is known to, say, Kauṭilya or Manu or is found in the Ṛgveda or the Atharvaveda or comes into use in the Śatapathabrāhmaṇa or is peculiar to a Buddhist or a Jain writer etc. This makes it essential for a Sanskrit dictionary to emphasise the source of the quotations than its probable date and hence the abbreviations of the titles of books and names of authors must be kept as distinct and easily identifiable as possible.

One way to do this would be to take up the abbreviations which are already current like ṚV. AV. TS. VS. ŚB. etc. and then add others for additional books. This has proved useful for a smaller list of works but may ultimately prove costlier for a larger corpus of say more than a thousand titles. In the Latin tradition the name of the author is given prominence and it is used for references, with the name of the book as a secondary indication. This has helped the Latin Thesaurus to be brief. But in Sanskrit, greater value is attached to the names of books than to those of the authors, because in many cases the authors are unknown or only traditional or doubtful. Hence we must give reference to books as primary and to authors as secondary. Only if the author has only one book to his credit and nothing else, as in the case of Bhāravi's Kirātārjunīya or Māgha's Śiśupālavadha, it becomes immaterial which name is chosen for reference. The name of the book is preferred for the sake of uniformity.

We can examine a few current abbreviations and see how far they are compact and immediately suggestive of the book. The following ones from Monier-Williams are typical :

Alaṃkāras[1](arvasva, by Ruyyaka)
Alaṃkāras[2](arvasva, by Maṅkhaka)
Alaṃkāraś(ekhara, by Keśava-miśra)
Dhanaṃj(aya-vijaya)
Dhūrtan(artaka)
Dhūrtas(amāgama)
Gāthāsaṃgr(aha)
Kathārṇ(ava)
Kathās(aritsāgara)
Kṛishṇakarṇ(āmṛita)
Kuṭṭanīm(ata)
Mālatīm(ādhava)
Suvarṇapr(abhāsa)
Vedāntas(āra)
Vṛisabhān(ujā nāṭikā, by Mathurā-dāsa)

This type of abbreviations is not economical and maximally compact. A more systematic approach to this problem has to be made and the following procedure is suggested.

Most of the names of Sanskrit books are compounds of two or three words, names having a simple word being rare. In the compound names, the first word is usually more significant than the second and the second more significant than the third. The last member of the name is either a term of generic nature indicating the genre of literature like kāvya, nāṭaka, campū, śataka, aṣṭaka or a word expressing the scope or nature of the work like saṁgraha, sāra, sūtra, candrikā, pradīpa, prakāśa, bhāṣya, vṛtti, ṭīkā etc. Naturally the maximum information is carried by the first, and less and less by the second and the third word. Hence some general rules of abbreviations can be laid down.

1. If the work or author has a name of a single word of two syllables it is kept intact e. g. Māgha, Vyāsa, Prabhā etc. If it consists of three or more syllables it is abbreviated to the first two e. g. Bhāska(rī).

2. If the name consists of two words, the first is shortened to two syllables and the second to a single syllable e. g. RaghuVa(ṁśa), Śiśu(pāla)Va(dha), KāvyaPra(kāśa) etc.

3. If the name consists of three words, the first is shortened to two syllables, the second to a single syllable and the third to its initial sound or letter e. g. CāruCa(ryā)Ś(ataka), DevīBhā-(gavata)P(urāṇa).

4. Common prefixes like Bṛhat, Laghu, Mahā, Vṛddha etc. are uniformly abbreviated to their first syllable while the last descriptive elements like Carita, Kośa, Nāṭaka, Purāṇa, Saṁhitā, Śataka, Tantra, Ṭīkā, Upaniṣad etc. are indicated by the initial letter.

5. Further adjustment is made by dropping the inherent vowel *a* of the Devanāgari script to differentiate between two otherwise similar or identical abbreviations.

The abbreviations of grammatical terms offer no difficulty and the usual abbreviations are adopted.

As regards the mode of reference the following procedure is used. References to Sanskrit works require from one to four numbers to locate a passage. A Śataka work will need a single number for the stanza, a work where references are made to page and line will need two numbers for this purpose and for some books four such numbers may be needed as for Taittirīya Saṁhitā and the Śatapatha Brāhmaṇa. References requiring five numbers are rare and are avoided.

The best way to make the reference both economical and clear is to use different types of numerals at the four places needed to cover all references. The last two places are given by small Arabic numbers. The third from the end is given by lower Roman numerals like i, ii, etc, and the first is given by capital Roman numbers like I. II. III etc. In case a fifth place is needed we should use capital Roman letters like A, B, C. Thus a citation from ṚV. or AV. will show a number like ii. 40.2; xv. 12.7 etc.; from ŚatBrāh. II. v. 9.7; from Raghuvaṁśa 12.5; from Pāṇini viii. 2.4; and so on.

Among the punctuation marks, a simple comma is used to separate different words to express the same meaning while numerals, simple or complex, are used to separate different meanings. Two references are separated by a semi-colon. Square brackets are used to give the etymology and cognates while parantheses are used to add words either in the quotations or in the explanations. Other punctuation marks are used as and when needed but a colon is avoided in Sanskrit texts as it is likely to be confused with a visarga. It is replaced by a short dash. All abbreviations are followed by a full-stop and only single quotation marks are employed, when needed.

1976 A. M. Ghatage

ABBREVIATIONS OF BOOKS QUOTED IN THE SANSKRIT DICTIONARY

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
AbhidhāCin.	Abhidhānacintāmaṇi, Hemacandra, Leipzig 1847, Otto Boehtlingk and Charles Rieu.	Śloka
AbhidhāMañ.	Abhidhānamañjarī, Bhiṣagārya, VG. 2, 1942.	Page. Line
AbhidhāRaMā.	Abhidhānaratnamālā, Halāyudha, Williams & Norgate, London 1861, Th. Aufrecht.	Kāṇḍa. Śloka
AbhidhK.	Abhidharmakośa, Vasubandhu, TSWS. 8, 1967, P. Pradhan.	Kośasthāna. Śloka
AbhidhKoBh.	Abhidharmakośabhāṣya, Vasubandhu, TSWS. 8, 1967, P. Pradhan.	Page. Line (*on* Kośasthāna. Śloka)
AbhidhSa.	Abhidharmasamuccaya, Asaṅga, VS. 12, 1950, Pralhad Pradhan.	Page. Line
AbhinBhā.	Abhinavabhāratī on NāṭyaŚā., Abhinavagupta, GOS. 36, 1956 (Vol. 1); 68, 1934 (Vol. 2); 124, 1954 (Vol. 3); 145, 1964 (Vol. 4); M. Ramakrishna Kavi and J. S. Pade.	Vol. Page. Line (*on* Adhyāya. Śloka)
AbhinDa.	Abhinayadarpaṇa, Nandikeśvara, Calcutta 1957, Manmohan Ghosh.	Śloka. (Line)
AbhisaAlaṅ.	Abhisamayālaṅkāra-Prajñāpāramitā-Upadeśaśāstra, Maitreya, BB. 23, 1929, Th. Stcherbatsky and E. Obermiller.	Adhikāra. Śloka
AbhisaAlaṅĀ.	Abhisamayālaṅkārāloka, Haribhadra, GOS. 62, 1932, Giuseppe Tucci.	Page. Line
Abhiṣe.	Abhiṣeka, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 321–72, C. R. Devadhar.	Aṅka. Śloka. (Line)
ĀcamU.	Ācamanopaniṣad, MB. 1970, USaṁ. II pp. 5–6, Jagdish Shastri.	Page. Line
AcyutA.	Acyutāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 39–41.	Śloka
Acyutarā.	Acyutarāyābhyudaya, Rājanātha Diṇḍima, VVSS. 6, 1907 (Vol. 1 Sargas 1–6 with the comm. Laghupañcikā of R. V. Krishnamacariar) and ALS. 49, 1945 (Vol. II Sargas 7–12), A. N. Krishna Aiyangar.	Sarga. Śloka (line for additional texts in pp. 47–48 of ALS.)
AdbhuDa.	Adbhutadarpaṇa, Mahādeva, KM. 55, 1938, Bhavadatta Śāstrī and Kāśināth Pāṇḍuraṅga Parab.	Aṅka. Śloka. (Line)
AdbhuSāg.	Adbhutasāgara, Vallālasenadeva, PY. 1905, Murali Dhara Jha.	Page. Line
AdhyāRā.	Adhyātmarāmāyaṇa, GP. 1953.	Kāṇḍa. Sarga. Śloka
AdhyāU.	Adhyātmopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 513–7, Narayan Ram Acharya.	Section *or* Verse
ĀdiP.	Ādipurāṇa, VP. 1929.	Adhyāya. Śloka
AdvaiRaRa.	Advaitaratnarakṣaṇa, Madhusūdanasarasvatī, Appendix to AdvaiSi. Ananthakrishna Shastri.	Page. Line
AdvaiSi.	Advaitasiddhi, Madhusūdanasarasvatī, NSP. 1917, with the comm. Gauḍabrahmānandī with Viṭṭhaleśopādhyāyī and Siddhivyākhyā of Balabhadra, Ananthakrishna Shastri.	Page. Line
AdvaiU.	Advaitopaniṣad, MB. 1970, USaṁ. II pp. 4–5, Jagdish Shastri.	Page. Line
AdvaTāU.	Advayatārakopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 384–86, Narayan Ram Acharya.	Page. Line
AgaNi.	Agastyanighaṇṭu or Śabdasaṁgraha, Agastya, GPS. 1895, S. P. V. Ranganathaswami.	Śloka
ĀgaPrā.	Āgamaprāmāṇya, Yāmunācārya, P. 1937, Rama Miśra Śāstri.	Page. Line
AgniP.	Agnipurāṇa, BI. 1882, Jīvānanda Vidyāsāgara.	Adhyāya. Śloka
ĀgniveGS.	Āgniveśyagṛhyasūtra, TSS. 144, 1940, L. A. Ravi Varma.	Praśna. Adhyāya. Pariccheda (Page. Line)
AhirbuS.	Ahirbudhnyasaṁhitā, AL. 1916, M. D. Rāmānujācārya.	Adhyāya. Śloka
AitĀ.	Aitareyāraṇyaka, Oxford 1909, Arthur Berriedale Keith.	Āraṇyaka. Adhyāya. Khaṇḍa. Line; Adhyāya. Verse for the 4th Āraṇyaka
AitBr.	Aitareyabrāhmaṇa, ASS. 32, 33; 1896, 1931, with Sāyaṇa's comm.	Adhyāya. Khaṇḍa (Page)
AitU.	Aitareyopaniṣad, VSM. 1958, AṣṭādU. Vol. I, pp. 62–67, V. P. Limaye and R. D. Vadekar.	Adhyāya (Khaṇḍa). Passage
AitUBh.	Aitareyopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 5 UBh. 2, 1910,	Page. Line (*on* Khaṇḍa. Mantra)

Abbreviation	Name of the Book, Author, Edition and Editor	Mode of Reference
	pp. 233–310.	
AjaḍaPraSi.	Ajaḍapramātṛsiddhi, Utpala, SiTrayī. 1.	Siddhi No. (i. e. 1) and Śloka
AkṣMāU.	Akṣamālikopaniṣad, NSP. 1948, ĪśāVimśU. pp. 485–488, Narayan Ram Acharya.	Page. Line
AkṣU.	Akṣyupaniṣad, NSP. 1948, ĪśāVimśU. pp. 510–13, Narayan Ram Acharya.	Section *or* Śloka
AlaṅkāCin.	Alaṅkāracintāmaṇi, Jinasenācārya, Sholapur 1907, S. N. Dosi.	Page. Line
AlaṅkāKau.(Ka.)	Alaṅkārakaustubha, Kavikarṇapūra, VRS. 1926 with an old comm. and a gloss Alaṅkārakaustubhamauktikāvali by the editor, Sivaprasad Bhattacharya.	Page. Line
AlaṅkāKau.(Vi.)	Alaṅkārakaustubha, Viśveśvara, KM. 66, 1898, Pt. Śivadatta and Kāśīnāth Pāṇḍuraṅga Parab.	Page. Line
AlaṅkāMañ.	Alaṅkāramañjūṣā, Devaśaṅkara Purohita, SOS. 1, 1940, Sadashiva Lakshmidhara Katre.	Page. Line
AlaṅkāRa.	Alaṅkāraratnākara, Śobhākaramitra, POS. 77, 1942, C. R. Devadhar.	Sūtra (Line)
AlaṅkāSa.	Alaṅkārasarvasva, Ruyyaka, KM. 35, 1893 with the comm. of Jayaratha, Pt. Durgāprasāda and Kāśīnātha Pāṇḍuraṅga Parab.	Page. Line
AlaṅkāŚe.	Alaṅkāraśekhara, Keśavamiśra, KM. 50, 1926, Śivadatta and Kāshīnāth Pāṇḍuraṅg Parab, Revised by Wasudeva Laxman Shastri Paṇśīkar.	Marīci. Śloka (with an indication a. b. c. or d for a pāda if necessary) and (Line)
AllāU.	Allopaniṣad, MP. 1970, USaṁ. II, pp. 392–93, Jagdish Shastri.	Section
AmaK.	Amarakoṣa or Nāmaliṅgānuśāsana, Amarasiṁha, NSP. 1950, Narayan Ram Acharya.	Line
AmaKoUd.	Amarakośodghāṭana, Kṣīrasvāmin, POS. 43, 1941, Har Dutt Sharma and N. G. Sardesai.	*on* Kāṇḍa. Varga. Śloka
AmaŚ.	Amaruśataka, Amarukakavi, KM. 18, 1954, with the comm. Rasikasañjīvanī of Arjunadeva, Narayan Ram Acharya.	Śloka
AmoghŚi.	Amoghanandinīśikṣā, BSS. 1893, ŚikSaṁ. pp. 93–108, Yugalakiśora Vyāsa.	Śloka
AmṛBiU.	Amṛtabindūpaniṣad, ASS. 29, 1895, pp. 71–79, with the comm. Dīpikā of Śaṅkarānanda.	Śloka
AmṛL.	Amṛtalaharī, Paṇḍitarāja Jagannātha, OUSA. 1967, PKSaṁ. 13–4, Aryendra Sharma.	Śloka
AmṛNāU.	Amṛtanādopaniṣad, NSP. 1948, ĪśāVimśU. pp. 169–70.	Śloka
AmṛUda.	Amṛtodaya, Gokulanātha, KM. 59, 1935, Śivadatta, Kāshīnāth Pāṇḍuraṅg Parab and Wāsudev Laxmaṇ Śāstrī Paṇśikar.	Aṅka. Śloka. (Line)
ĀnaMandā.	Ānandamandākinī, Madhusūdanasarasvatī, KM. Part 2, 1886, pp. 138–154, Pt. Durgāprasād and Kāshīnāth Pāṇḍuraṅg Parab.	Śloka
ĀnandL.	Ānandalaharī, Śaṅkarācārya, VVP. WS. 17, Stotras 1 pp. 159–64.	Śloka
ĀnandMaSt.	Ānandamandirastotra, Lallā Dīkṣita, KM. Part 14, 1938, pp. 4–21, Pt. Durgāprasād and Kāshīnāth Pāṇḍuraṅg Parab.	Śloka
ĀnandRa.	Ānandaraṅgavijayacampū, Śrīnivāsakavi, Madras 1948, V. Raghavan.	Stabaka. Śloka. (Line)
ĀnandSāSta.	Ānandasāgarastava, Nīlakaṇṭha Dīkṣita, KM. Part 11, 1933, pp. 91–111, Pt. Śivadatta and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka
AnaṅgaRa.	Anaṅgaraṅga, Kalyāṇamalla, PSP. 1927, Richard Schmidt.	Sthala. Śloka
AnarghaRā.	Anargharāghava, Murāri, KM. 5, 1937, with the comm. of Rucipati, Pt. Durgāprasāda and Wāsudev Laxmaṇ Śāstri Paṇśīkar.	Aṅka. Śloka. (Line)
Anekā.(Pa.)	Anekārthasaṁgraha of Paramānanda, Makarandadāsa, ParaNā. pp. 161–210.	Line
AnekāK.	Anekārthakośa or Maṅkhakośa, Maṅkha, ESP. 1897, Theodor Zachariæ.	Śloka
AnekāMañ.	Anekārthadhvanimañjarī, Mahākṣapaṇakavi, HNB, 1835.	Śloka
AnekāNā.(Dha.)	Anekārthanāmamālā, Dhanañjaya, BJP. 1950, pp. 93–101, S. N. Tripathi.	Śloka
AnekāNi.	Anekārthanighaṇṭu, Dhanañjaya, BJP. 1950, pp. 102–6, Shambhu Natha Tripathi.	Śloka
AnekāSa.	Anekārthasamuccaya or Śāśvatakośa, Śāśvata, Berlin, 1882, Theodor Zachariæ.	Śloka
AnekāSaṁ.	Anekārthasaṁgraha, Hemacandra, ESP. 1893, Theodor Zachariae.	Kāṇḍa. Śloka
AnekāTi.	Anekārthatilaka, Mahīpa, SIAL. 1, 1947, Madhukar Mangesh Patkar.	Kāṇḍa. Śloka
AṅgiSm.	Aṅgirahsmṛti, ASS. 48, 1905, SmSaṁ. pp. 1–8.	Śloka
AnnaA.	Annapūrṇāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 75–8.	Śloka
AnnaU.	Annapūrṇopaniṣad, NSP. 1948, ĪśāVimśU. pp. 493–509, Narayan Ram Acharya.	Adhyāya. Śloka
AṇuBh.	Aṇubhāṣya on BrahmSū., Vallabhācārya, BSPS. 77, 1921, with the	Page. Line (*on* Adhyāya. Pāda.

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
	comm. Bālabodhinī, Shridhar Tryambak Pāṭhak.	Sūtra)
AnuVyā.	Anuvyākhyāna on BrahmSū. Ānandatīrtha, DaśaPra. pp. 161–234.	Folio. Line (*on* **Adhyāya. Pāda**)
AnyāŚ.(Ma.)	Anyāpadeśaśataka, Madhusūdana, KM. Part 9, 1893, pp. 64–79, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
AnyāŚ.(Nī.)	Anyāpadeśaśataka, Nīlakaṇṭhadīkṣita, BMS. 1929, Laghukāvyāni pp. 95–122.	Śloka
Anyo.	Anyoktayaḥ, Paṇḍitarāja Jagannātha, OUSA. 1958, PKSaṁ. pp. 123-90, Aryendra Sharma.	Śloka
AnyoMuLa.	Anyoktimuktālatā, Śambhu, KM. Part 2, 1932, pp. 61–79, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
AnyoŚ.	Anyoktiśataka, Bhṭṭavīreśvara, KM. Part 5, 1888, pp. 89–105, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
ĀpaDS.	Āpastambīyadharmasūtra, Bombay 1868, 1894, with extracts from the comm. Ujjvalā of Haradatta, George Bühler.	Praśna (Paṭala). Khaṇḍikā. **Sūtra**
ĀpaGS.	Āpastambagṛhyasūtra, BS. 1, 1893, with the comm. of Sudarśanācārya, A. Mahādeva Śāstri.	Paṭala. Khaṇḍa. **Sūtra**
ĀpaManPāṭha.	Āpastambamantrapāṭha, Oxford 1897, M. Winternitz.	Praśna. Khaṇḍa. **Mantra**
Aparā.	Aparārka on Yājñavalkyasmṛti, Aparāditya, ASS. 46, 1903–4.	Page. Line (*on* **Adhyāya. Śloka**)
AparoAnu.	Aparokṣānubhūti, Śaṅkarācārya, VVP. WS. 15, 1925, MiscPra. vol. 1, pp. 1–21.	Sloka
ĀpaSm.	Āpastambasmṛti, ASS. 48, 1905, SmSam. pp. 35–45.	Adhyāya. **Sloka**
ĀpaŚS.	Āpastambaśrautasūtra, BI. Work 92, 1882–1902, with the comm. of Rudradatta, R. Garbe.	Praśna. Kaṇḍikā. **Sūtra**
ĀpaŚuS.	Āpastambaśulbasūtra, RKPS. 5, 1968, Satya Prakash and Ramswarup Sharma.	Paṭala. Khaṇḍa. **Sūtra**
ĀpiŚi.	Āpiśaliśikṣā, JVS. 1, 1934, pp. 225–48, Raghu Vīra.	Section. Sūtra
APrāti.	Atharvaprātiśākhya, Delhi 1968, Sūrya Kanta.	Sūtra
ApūNā.	Apūrvanāmamālā, MS. from BORI.	Folio. Column
ArdhaNāSt.	Ardhanārīśvarastotra, Saṅkarācārya, VVP. WS. 18, Stotras 2, pp. 134–6.	Śloka
ĀrṣeBr.	Ārṣeyabrāhmaṇa, KSVS. 8, 1967, with the Vedārthaprakāśa of Sāyaṇa, B. R. Sharma.	Adhyāya (Parva). **Khaṇḍa.** Brāhmaṇa .
ĀrṣeU.	Ārṣeyopaniṣad, VSM. 1958, AṣṭādU. I, pp. 368–72, V. P. Limaye and R. D. Vadekar.	Paragraph. Line
ArthŚā.	Arthaśāstra, Kauṭalya, TSS. 79, 80, 82; 1924-25, with the comm. Śrīmūla of T. Gaṇapati Śāstri.	Volume. Page. Line (**Adhikaraṇa.** Adhyāya)
ArthSaṁ.	Arthasaṁgraha, Laugākṣibhāskara, NSP. 1922, with the comm. Mīmāṁsārthasaṁgrahakaumudī of Rāmeśvara Śivayogī, Kāshināth Shāstri and Wāsudev Laxmaṇ Shāstrī Paṇsikar.	Page. Line
ĀruU.	Āruṇikopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 148–9, Narayan Ram Acharya.	Section
Āryabh.	Āryabhaṭīya, Āryabhaṭa, Leiden 1874, with the comm. Bhaṭadīpikā of Paramādīśvara, H. Kern.	Pāda. Śloka. (Page)
ĀryāŚ.	Āryāśataka, Appayyadīkṣita, Poona 1944, with the comm. of V. Raghavan, N. A. Gore.	Śloka
ĀryāSaŚa.	Āryāsaptaśatī, Govardhana, KM. 1, 1934, with the comm. Vyaṅgyārthadīpanā of Ananta Paṇḍita, Durgāprasād, Kāśīnāth Pāṇḍurang Parab and Vāsudev Laxmaṇ Śāstrī Paṇśīkar.	Śloka (with asterisk **for introductory verses**)
ĀryaŚāS.	Āryaśālistambasūtra, ALS. 76, 1950, N. Aiyaswami Shastri.	Page. Line
ĀryaSi.	Āryasiddhānta (Mahāsiddhānta), Āryabhaṭa, BSS. 148, 1910, Sudhākara Dvivedi.	Adhyāya. Śloka. (Page)
ĀsaphVi.	Āsaphavilāsa, Paṇḍitarāja Jagannātha, OUSA. 1958, PKSaṁ. pp. 83–5, Aryendra Sharma.	Page. Line
ĀścaCū.	Āścaryacūḍāmaṇi, Śaktibhadra, BMS. 9, 1933, S. Kuppuswami Sastri.	Aṅka. Śloka. (Line)
AŚiraU.	AtharvaśiraUpaniṣad, NSP. 1948, ĪśāViṁśU. pp. 170–4, Narayan Ram Acharya.	Section. (Verse)
AŚiU.	Atharvaśikhopaniṣad, NSP. 1948, ĪśāViṁśU. p. 175, Narayan Ram Acharya.	Section
ĀśramU.	Āśramopaniṣad, AL. 1912, MU. Vol. I, pp. 95–103, F. Otto Schrader.	Section
AṣṭāHṛ.	Aṣṭāṅgahṛdaya, Vāgbhaṭa, NSP. 1891, with the comm. of Aruṇadatta, Aṇṇā Moresvara Kunte, [H. Paradkar. 1939 Ed.]	Sthāna. Adhyāya. **Śloka**
AṣṭāNi.	Aṣṭāṅganighaṇṭu, Photocopy, Bibliotheca Nationale Paris No. IV 1/21. [also consulted JOR. Madras. Vol. xxxviii (1968–69) 1974]	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
AṣṭāSaṁ.	Aṣṭāṅgasaṁgraha, Vāgbhaṭa, GKM. 1888, in two Volumes, G. S. Tarte.	Volume. Page. Line (Sthāna. Adhyāya)
AśvaCi.	Aśvacikitsita, Nakula, Appendix to AśvaVai., Umeśachandra Gupta.	Adhyāya. Śloka
ĀśvaGS.	Āśvalāyanagṛhyasūtra, BI. 1869, with the comm. of Gārgyanārāyaṇa, Rāmanārāyaṇa Vidyāratna and Ānandachandra.	Adhyāya. Khaṇḍikā. Sūtra
AśvaŚā.	Aśvaśāstra, Nakula, Tanjore Saraswati Mahal Series No. 56, Tanjore, 1952, S. Gopalan.	Page. Śloka
ĀśvaŚS.	Āśvalāyanaśrautasūtra, BI. 1874, with the comm. of Gārgyanārāyaṇa, Rāmanārāyaṇa Vidyāratna.	Ardha. Adhyāya. Khaṇḍikā. Sūtra
AśvaVai.	Aśvavaidyaka, Jayadattasūri, BI. 1887, Umeśachandra Gupta.	Adhyāya. Śloka
ĀthaDviU.	Ātharvaṇadvitīyopaniṣad, MB. 1970, USaṁ. II, pp. 393–99, Jagadish Shastri.	Page. Line
ĀtmaBo.	Ātmabodha, Śaṅkarācārya, BS. 22, 1899, Misc. Works Vol. 4 pp. 1–9, A. Mahādeva Śāstri and K. Rangāchārya.	Śloka
ĀtmaBoU.	Ātmabodhopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 304–6, Narayan Ram Acharya.	Section. (Verse)
ĀtmaNiA.	Ātmanindāṣṭaka, KM. Part 7, 1907, pp. 95–7, Durgāprasād and Wāsudev Laxmaṇ Shāstrī Paṇśīkar.	Śloka
ĀtmapūU.	Ātmapūjopaniṣad, MB. 1970, USaṁ. II. p. 6, Jagdish Shastri.	Page. Line
ĀtmaSi.	Ātmasiddhi, Yāmunācārya, ChSS. 10, 1900, Siddhitraya, pp. 1–69.	Page. Line
ĀtmaTaVi.	Ātmatattvaviveka (Bauddhadhikkāra), Udayanācārya BI. No. 170, 1939, with the commentaries of Śaṅkaramiśra, Bhagīratha Ṭhakkura, Raghunātha Tārkikaśiromaṇi and others, Vindhyesvariprasada Dvivedin and Paṇdit Lakshmana Sastri Dravida.	Page. Line
ĀtmaU.1	Ātmopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 520–522, Narayan Ram Acharya.	Section *or* Verse
ĀtmaU.2	Ātmopaniṣad, ASS. 29, 1895, pp. 81–83 with the comm. Dīpikā of Nārāyaṇa.	Section
AtriS.	Atrisaṁhitā, ASS. 48, 1905, SmSam. pp. 9–27.	Śloka
AtriSm.	Atrismṛti, ASS. 48, 1905, SmSam. pp. 28–34.	Adhyāya. Śloka
AuciViCa.	Aucityavicāracarcā, Kṣemendra, KM. Part 1, 1929, pp. 115–60, Durgāprasād and Kāshīnāth Pāṇḍurang Parab.	Śloka. (Line)
AupaSūṬ.	Aupapātikasūtraṭīkā (or vṛtti), Abhayadevasūri, JPP. 1936, Bhuralal Kalidas.	Page. Line
AuśaSm.	Auśanasasmṛti, ASS. 48, 1905, SmSam. pp. 46–8.	Śloka
AV.	Atharvavedasaṁhitā : Śaunakasaṁhitā, Berlin 1924, R. Roth and W. D. Whitney.	Kāṇḍa. Sūkta. Mantra
AV.(P.)	Atharvaveda : Paippalādasaṁhitā, SVS. 1 and 9, 1936, 1940, Raghu Vira.	Kāṇḍa. Sūkta. Mantra
AvadāKaLa.	Avadānakalpalatā, Kṣemendra, BST. 22–23, 1959, P. L. Vaidya.	Avadāna. Śloka
AvadhūU.1	Avadhūtopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 529–531, Narayan Ram Acharya.	Śloka.
AvadhūU.2	Avadhūtopaniṣad, AL. 1912, MU. Vol. 1 pp. 337–38, F. Otto Schrader.	Page. Line.
Avalo.	Avaloka on DaśRū. Dhanika, NSP. 1941, Nārāyaṇ Rām Āchārya.	Page. Line (*on* Prakāśa. Śloka)
AvantiKa.	Avantisundarīkathā, Daṇḍin, TSS. 172, 1954, Sūranād Kunjan Pillai.	Page. Line
Avimā.	Avimāraka, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 109–190, C. R. Devadhar.	Aṅka. Śloka. (Line)
AVPari.	Atharvavedapariśiṣṭa, Leipzig 1909, 1910, George Melville Bolling and Julius Von Negelein.	Pariśiṣṭa. (Adhyāya). Śloka
AvyaU.	Avyaktopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 488–91, Narayan Ram Acharya.	Section
BahvṛU.	Bahvṛcopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 650–1, Narayan Ram Acharya.	Page. Line
BālaKrī.	Bālakrīḍā on YājñaSm. Viśvarūpa, TSS. 74, 81; 1922, 1924, T. Gaṇapati Sāstrī.	Volume. Page. Line (*on* Adhyāya. Śloka)
BālamBha.	Bālambhaṭṭī, on Mitā. Bālambhaṭṭa Pāyaguṇḍe, CHLT. 5, 6, 8; 1914–1924, J. R. Gharpure.	Volume. Page. Line (*on* Adhyāya. Śloka)
BālBhā.	Bālabhārata, Rājaśekhara, NSP. 1949, Narayan Ram Acharya.	Aṅka. Śloka (Line)
BālBhā.(A.)	Bālabhārata, Amaracandrasūri, KM. 45, Bombay 1894.	Parvan. Sarga. Śloka
BālC.	Bālacarita, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 511–58, C. R. Devadhar.	Śloka. Line
BallāC.	Ballālacarita, Ānandabhaṭṭa, BI. 164, 1904, Haraprasada Sastri.	Page. Line
BālRā.	Bālarāmāyaṇa, Rājaśekhara, Benares 1869, Govinda Deva Śāstri.	Aṅka. Śloka (Line)
Bārhas.	Bārhaspatyasūtra, PSS. 1, 1921, F. W. Thomas.	Adhyāya. Sūtra

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
BāṣkaU.	Bāṣkalamantropaniṣad, VSM. 1958, AṣṭādU. pp. 358–63, V. P. Limaye and R. D. Vadekar.	Verse
BaudhDS.	Baudhāyanadharmasūtra, BS. 34, 1907, with the comm. of Govindasvāmin, L. Śrīnivāsāchārya.	Praśna. Adhyāya. Sūtra
BaudhGS.	Baudhāyanagṛhyasūtra, University of Mysore, Mysore 1920, R. Shama Sastri.	Praśna. Adhyāya. Sūtra
BaudhPiMe.	Baudhāyanapitṛmedha, BaudhGS. pp. 377–450.	Praśna. Khaṇḍa. Sūtra
BaudhŚS.	Baudhāyanaśrautasūtra, Calcutta 1904–1913, W. Caland.	Volume. Page. Line
BaudhŚuS.	Baudhāyanaśulbasūtra, RKPS. 4, 1968, Satyaprakash and Ram Swarup Sharma.	Adhyāya. Sūtra
BhagAjju.	Bhagavadajjukīya, Bodhāyana, Paliyam MSS. Library, Jayantamangalam, 1925, P. Anujan Achan.	Page. (Verse)
BhagaMāPū.	Bhagavanmānasapūjā, Śaṅkarācārya, VVP. WS. 18, Stotras 2. pp 59–61.	Śloka
BhagGī.	Bhagavadgītā, Hindu Vishvavidyalaya Nepal Rajya Sanskrit Series, Vol. 1. Varanasi 1959, S. K. Belvalkar.	Adhyāya. Śloka
BhāgP.	Bhāgavatapurāṇa, NSP. 1950.	Skandha. Adhyāya. Śloka
BhaktāSt.	Bhaktāmarastotra, Mānatuṅga, KM. Part 7, 1907, pp. 1–9.	Śloka
BhaktiRa.	Śrībhagavadbhaktirasāyana, Madhusūdanasarasvatī, AGM. 2, Saṁvat 1984 (1928), Gosvami Damodara Shastri.	Ullāsa. Śloka
BhaktiRaSi.	Śrīharibhaktirasāmṛtasindhu, Rūpagosvāmin, AGM. 6, Saṁvat 1988 (1931), with the comm. Durgamasaṅgamanī of Jīvagosvāmin, Gosvami Damodara Sastri.	Vibhāga. Laharī. Śloka
BhaktiSū.(Nā.)	Nāradabhaktisūtra, Nārada, Sri Ramakrishna Muth, Madras 1952, Tyāgīśānanda.	Adhyāya. Sūtra
BhaktiSū.(Śā.)	Śāṇḍilyasūtra, Śāṇḍilya, Allahabad 1918, with the English translation of the comm. of Svapneśvara, Nanda Lal Sinha.	Adhyāya. Āhnika. Sūtra
BhallaŚ.	Bhallaṭaśataka, Bhallaṭa, KM. Part 4, 1899, pp. 140–66, Durgāprasāda and Kaśīnāth Pāṇḍurang Parab.	Śloka
Bhām.	Bhāmatī on BrahmSūBh. (Śaṅ.), Vācaspatimiśra, BI. Work 83, 1880, Bāla Śāstrī.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
BhāmiVi.	Bhāminīvilāsa, Paṇḍitarāja Jagannātha, POS. 50, 1935, with the comm. Caṣaka, Har Dutt Sharma.	Vilāsa. Śloka
BhārArthaPra.	Bhāratārthaprakāśikā, Sarvajñanārāyaṇa, GPP. 1915, 1920.	*on* Parvan. Adhyāya. Śloka (of Crit. Ed.)
Bharaṭ.	Bharaṭakadvātriṁśikā, Messrs A. M. & Co., Palitana, Kathiawad, Saṁvat 1982 (1926)	Folio. Line.
BhārBhāDī.	Bhāratabhāvadīpikā, Nīlakaṇṭhacaturdhara, CP. 1920.	*on* Parvan. Adhyāya. Śloka (of Crit. Ed.)
BhārCam.	Bhāratacampū (Campūbhārata), Anantakavi, NSP. 1950, with the comm. of Rāmacandra, Narayan Ram Acharya.	Stabaka. Śloka. (Line)
BhārGS.	Bhāradvājagṛhyasūtra, Leyden 1913, Henriette J. W. Salomons.	Praśna. Paragraph (Page. Line)
BhārPiMe.	Bhāradvājapitṛmedha, BhārŚS. pp. 227–252.	Praśna. Khaṇḍikā. Sūtra
BhārŚi.	Bhāradvājaśikṣā, Govt. Or. Ser. Class A. No. 6 (BORI.) 1938, with the comm. of Nāgeśvara, V. R. Ramachandra Dikshitar and P. S. Sundaram Ayyar.	Śloka
BhārŚS.	Bhāradvājaśrautasūtra, VSM. 1964, C. G. Kashikar.	Praśna. Khaṇḍikā. Sūtra
BhartṛNi.	Bhartṛharinirveda, Hariharopādhyāya, KM. 29, 1936, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab, revised by Wāsudev Laxman Śāstrī Paṇśīkar.	Aṅka. Śloka. (Line)
BhāṣāPa.	Bhāṣāpariccheda, (Kārikāvalī), Viśvanātha Pañcānana, NSP. 1952 with Siddhāntamuktāvalī, Narayan Ram Acharya.	Śloka
BhāṣāVṛ.	Bhāṣāvṛtti, Puruṣottamadeva, SSGM. 1918, Srish Chandra Chakravarti.	Adhyāya. Pāda. Sūtra
Bhāsk.	Bhāskarī, SBT. 70, 83; 1938, 1950, K. A. Subramania Iyer and K. C. Pandey.	Volume. Page. Line (*on* Adhikāra. Āhnika. Kārikā)
BhasmJāU.	Bhasmajābālopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 561–66, Narayan Ram Acharya.	Page. Line
Bhāsv.	Bhāsvatī, Śatānanda, KSS. 46, 1917, Matriprasada Pandey.	Adhikāra. Śloka
BhāṭṭCan.	Bhāṭṭacandrikā on SaṅkarKā. Bhāskara, Reprint from P. 1894, Swāmi Ramamiśra Śāstrī.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
BhāṭṭCin.	Bhāṭṭacintāmaṇi on MīmāSū. Viśveśvara(Gāgā)bhaṭṭa, ChSS. work No. 6, 490; 1933, 1938, with the comm. Mayūkha, Surya Narayana Sukla.	Volume. Page. Line (*on* Adhyāya. Pāda. Adhikaraṇa)
BhāṭṭDī.	Bhāṭṭadīpikā on MīmāSū. Khaṇḍadeva, BS. 1908–1916, A. Mahadeva Sastri and L. Srinivasacharya.	Volume. Page. Line (*on* Adhyāya. Pāda. Adhikaraṇa)

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
Bhaṭṭi.	Bhaṭṭikāvya (Rāvaṇavadha), BS(P)S. 57, 1898, with the comm. of Mallinātha, Kamalāśaṅkara Prāṇaśaṅkara Trivedi.	Sarga. Śloka
BhavāBhu.	Bhavānībhujaṅga, Saṅkarācārya, VVP. WS. 17, Stotras 1 pp. 257–61.	Śloka
BhāvanāVi.	Bhāvanāviveka, Maṇḍana Miśra, AUSS. 15, 1952, with the comm. Viṣamagranthibhedikā, V. A. Ramaswami Sastri and K. A. Sivaramakrishna Shastri.	Page. Line
BhaviP.	Bhaviṣyamahāpurāṇa, VP. 1959.	Page (A / B). Line. (Parvan (Khaṇḍa). Adhyāya. Śloka)
BhāvPra.(Bhā.)	Bhāvaprakāśa, Bhāvamiśra, HSS. 39; 1935, 1947, with the author's own comm. Viṣamasthalaṭikā, Brahmaśaṅkara Miśra.	Prakaraṇa. (Varga or Adhikāra). Śloka
BhāvPra.(Śā.)	Bhāvaprakāśana, Śāradātanaya, GOS. 45, 1930, Yadugiri Yatirāja Swami and K. S. Rāmaswāmi Shastri.	Page. Line. (Adhikāra)
BhāvPraNi.	Bhāvaprakāśanighaṇṭu, VP. 1938.	Page. Śloka
BhāvŚ.	Bhāvaśataka, Nāgarāja, KM. Part 4, 1899, pp. 37–52 Durgāprasāda and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka
BhāvU.	Bhāvanopaniṣad, NSP. 1948, ĪśāVimśU. pp. 548–50, Narayan Ram Acharya.	Page. Line
BhāvVi.	Bhāvavilāsa, Rudrakavi, KM. Part 2, 1896, pp. 111–28, Durgāprasāda and Kāśīnātha Pāṇḍuraṅga Parab.	Śloka
BhedaDhi.	Bhedadhikkāra, Nṛsiṁhāśramamuni, BSS. 86, 1904, with the comm. Bhedadhikkārasatkriyā of Nārāyaṇāśrama, Lakshmana Śāstrī Drāvida.	Page. Line
BhelaS.	Bhelasaṁhitā, University of Calcutta, 1921.	Page. Line (Sthāna. Adhyāya)
BhikṣāKā.	Bhikṣāṭanakāvya, Utprekṣāvallabha, KM. Part 12, 1938, pp. 61–191, Durgāprasāda and Kāśīnātha Pāṇḍuraṅga Parab.	Paddhati. Śloka
BhikṣuU.	Bhikṣukopaniṣad, NSP. 1948, ĪśāVimśU. pp. 426–27, Narayan Ram Acharya.	Page. Line
BhojanKu.	Bhojanakutūhala, Raghunātha, TSS. 178, 1956, Suranad Kunjan Pillai.	Page. Line
BhojPra.	Bhojaprabandha, Ballāla, NSP. 1932.	Page. Line
BhramaA.	Bhramarāmbāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2 pp. 119–21.	Śloka
BhramDū.	Bhramaradūta, Rudra Nyāyapañcānana, SDS. 1, 1940, Jatindra Bimal Chaudhari.	Śloka
Bījābhi.	Bījābhidhāna cf. Tantrābhi. 9, pp. 61–4.	
BījGa.	Bījagaṇita, Bhāskarācārya, ASS. 99, 1930, with the comm. Navāṅkura of Kṛṣṇa Daivajña.	Section. Śloka
BījNi.	Bījanighaṇṭu cf. Tantrābhi. 4, pp. 27–34.	
BilvU.	Bilvopaniṣad, MB. 1970, USaṁ. II pp. 303–306, Jagdish Shastri.	Page. Line
BodhiBhū.	Bodhisattvabhūmi, TSWS. 7, 1966, Nalinaksha Dutt.	Page. Line
BodhiCa.	Bodhicaryāvatāra, Śāntideva, BST. 12, 1960, with the comm. Pañjikā of Prajñākaramati, P. L. Vaidya.	Pariccheda. Śloka
BodhiCaPañ.	Bodhicaryāvatārapañjikā, Prajñākaramati, BST. 12, 1960, P. L. Vaidya.	Page. Line
BrahmāṇḍP.	Brahmāṇḍapurāṇa, VP. 1935.	Bhāga. Adhyāya. Śloka
BrahmaU.	Brahmopaniṣad, NSP. 1948, ĪśāVimśU. pp. 167–68, Narayan Ram Acharya.	Page. Line
BrahmBiU.	Brahmabindūpaniṣad, NSP. 1948 ĪśāVimśU. pp. 141–142, Narayan Ram Acharya.	Śloka
BrahmP.	Brahmapurāṇa, ASS. 28, 1895.	Adhyāya. Śloka
BrahmS.	Brahmasaṁhitā, with the comm. by Jīva Gosvāmī, TS. 15, 1928, Arthur Avalon.	Adhyāya. Sloka
BrahmSi	Brahmasiddhi, Maṇḍana Miśra, MGOMS. 4, 1937, with the comm. of Śaṅkhapāṇi, S. Kuppuswami Sastri.	Page. Line
BrāhmSphuSi.	Brāhmasphuṭasiddhānta, Brahmagupta, IIAS. 1966, with Vāsanā of Pṛthūdakaswāmin and Vijñānabhāṣya, Ram Swarup Sharma.	Adhikāra. Śloka
BrahmSū.	Brahmasūtra, VVP. WS. 1–3.	Adhyāya. Pāda. Sūtra
BrahmSūBh.(Bhā.)	Brahmasūtrabhāṣya, Bhāskara, ChSS. 70, 185 and 209, 1915, Vindhyeśvarīprasāda Dvivedin.	Page. Line. (*on* Adhyāya. Pāda. Sūtra)
BrahmSūBh.(Ma.)	Brahmasūtrabhāṣya, Madhvācārya, Kumbhakonam, (NSP.) DaśaPra. pp. 83–158.	Folio. Line. (*on* Adhyāya. Pāda. Sūtra)
BrahmSūBh.(Rā.)	Brahmasūtrabhāṣya, Rāmānuja cf. Śrībhāṣya.	
BrahmSūBh.(Śaṅ.)	Brahmasūtrabhāṣya, Śaṅkarācārya, VVP. WS. 1–3.	Page. Line. (*on* Adhyāya. Pāda. Sūtra)
BrahmSūBh.(Śrī.)	Brahmasūtrabhāṣya, Śrīkaṇṭha, BMSS. 1, 1908–18, with the comm. Śivārkamaṇidīpikā of Appayya Dīkṣita, R. Halasyanatha Shastri.	Volume. Page. Line. (*on* Adhyāya. Pāda. Sūtra)

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
BrahmVaiP.	Brahmavaivartapurāṇa, ASS. 102, 1935, in two Vols., Vasudeva Shastri Marathe and Purushottama Shastri Ranade.	Khaṇḍa. Adhyāya. Śloka
BrahmViU.	Brahmavidyopaniṣad, NSP. 1948, ĪśāVimśU. pp. 292–297, Narayan Ram Acharya.	Śloka
BṛĀraU.	Bṛhadāraṇyakopaniṣad, VSM. 1958, AṣṭādU. Vol. I. pp. 174–282, V. P. Limaye and R. D. Vadekar.	Adhyāya. Brāhmaṇa. Kaṇḍikā
BṛĀraUBh.	Bṛhadāraṇyakopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 8, 9, 10.	Page. Line (*on* Adhyāya. Brāhmaṇa. Kaṇḍikā)
BṛĀraUBhVā.	Bṛhadāraṇyakopaniṣadbhāṣyavārttika, Sureśvarācārya, ASS. 16, 1892–94, with the comm. Śāstraprakāśikā of Ānandagiri, Kashinatha Shastri Agashe.	Adhyāya. Brāhmaṇa. Śloka (for Sambandhavārttika : Sambandha. Śloka)
BṛBrahmaS.	Bṛhadbrahmasaṁhitā, ASS, 68, 1912, Shankara Shastri Venegaokar.	Pāda. Adhyāya. Śloka
BṛDe.	Bṛhaddevatā, HOS. 5, 1904, Arthur Anthony Macdonell.	Chapter. Verse
BṛDeśī.	Bṛhaddeśī, Mātaṅgamuni, TSS. 94, 1928, K. Sāmbaśiva Śāstri.	Page. Line
BṛDharmaP.	Bṛhaddharmapurāṇa, BI. 1897, Haraprasād Śāstri.	Khaṇḍa. Adhyāya. Śloka
Bṛha.	Bṛhatī, on ŚābaBh. Prabhākara Miśra, MUSS, 3, 1934, with the comm. Ṛjuvimalāpañcikā of Śālikanātha, S. K. Ramanath Shastri.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
Bṛhajjā.	Bṛhajjātaka (Horāśāstra), Varāhamihira, Mysore 1929, V. Subrahmanya Shastri.	Adhyāya. Śloka
BṛhaspaSm.	Bṛhaspatismṛti, GOS. 85, 1941, K. V. Rangaswami Aiyangar.	Page. Śloka
BṛJābāU.	Bṛhajjābālopaniṣad, NSP. 1948, ĪśāVimśU. pp. 207–17, Narayan Ram Acharya.	Brāhmaṇa. (Passage *or* Śloka)
BṛKathāK.	Bṛhatkathākośa, Hariṣeṇa, SJS. 17, 1943, A. N. Upadhye.	Kathānaka. Śloka
BṛKathāMañ.	BṛhatkathāMañjarī, Kṣemendra, KM. 69, 1931, Śivadatta and K. P. Parab.	Lambaka. Guccha. Śloka. (for 1–10 Lambakas); Lambaka. Śloka (for 11–18 Lambakas)
BṛKathāŚloSaṁ.	Bṛhatkathāślokasaṁgraha, Budhasvāmin, Paris 1908–29, Félix Lacôte.	Sarga. Śloka
BṛNāraP.	Bṛhannāradīyapurāṇa, BI. 1891, Hṛṣikeśa Śāstrī.	Adhyāya. Śloka
BṛParāSm.	Bṛhatparāśarasmṛti or saṁhitā, Appendix to ParāSm.	Adhyāya. Śloka
BṛSaṁ.	Bṛhatsaṁhitā, Varāhamihira, BI. 1865, H. Kern.	Adhyāya. Śloka (Line)
BṛSarvaAnu.	Atharvavedīyabṛhatsarvānukramaṇikā, WIS. 11, 1966, Vishva Bandhu.	Paṭala. Khaṇḍa (Kāṇḍa. Sūkta)
BṛYamaSm.	Bṛhadyamasmṛti, ASS. 48, 1905, SmSam. pp. 99–107.	Adhyāya. Śloka
BuddhaC.	Buddhacarita, Aśvaghoṣa, PUOP. 31, 1935, E. H. Johnston.	Sarga. Śloka
CaitaCa.	Caitanyacandrodaya, Kavikarṇapūra, BI. 1854, Rājendralal Mittra.	Page. Line. (Aṅka)
CakrU.	Śrīcakropaniṣad, MB. 1970, USaṁ. II. pp. 468–69, Jagdish Shastri.	Page. Line
CākṣU.	Cākṣuṣopaniṣad, MB. 1970, USaṁ. II. pp. 22–23, Jagdish Shastri.	Page. Line
CamatCan.	Camatkāracandrikā, Viśveśvara Kavicandra, Delhi 1972, Pandiri Sarasvati Mohan.	Vilāsa. Śloka. Line
CampaŚreKa.	Campakaśreṣṭhikathā, Prītivimalagaṇi, Ratnasāgara Mudraṇālaya, Rajnagar 1915, Muktivimalagaṇi.	Śloka
CāṇaNīDa.	Cāṇakyanītidarpaṇa, Amara Press, Benares 1898.	Adhyāya. Śloka
CāṇaRāNīŚā.	Cāṇakyarājanītiśāstra, VIS. 28, 1964, Cāṇakya-nīti-text-tradition Vol. I Part 2, pp. 47–235, Ludwik Sternbach.	Adhyāya. Śloka
CāṇaŚ.	Cāṇakyaśataka or Cāṇakyanītiśāstra, VIS. 27, 1963, Cāṇakya-nīti-text-tradition, Vol. I. Part 1, pp. 157–215, Ludwik Sternbach.	Śloka
CāṇaSāSaṁ.	Cāṇakyasārasaṁgraha, VIS. 27, 1963, Cāṇakya-nīti-text-tradition Vol. I, Part 1, pp. 217–335, Ludwik Sternbach.	Śataka. Śloka
CaṇḍaKau.	Caṇḍakauśika, Kṣemīśvara, Calcutta 1931, with the comm. of Jīvānanda Vidyāsāgara, Āśubodha Vidyābhūṣaṇa and Nityabodha Vidyāratna.	Aṅka. Śloka. (Line)
CaṇḍīKuPañ.	Caṇḍīkucapañcāśikā, Lakṣmaṇācārya, KM. Part 9, 1893, pp. 80–92, Śivadatta and Kāśīnātha Pāṇḍuraṅga Parab.	Śloka
CaṇḍīRaha.	Caṇḍīrahasya, Nīlakaṇṭha Dīkṣita, IFI. 36, 1967, pp. 161–75, Pierre-Sylvain Filliozat.	Śloka
CaṇḍīŚ.	Caṇḍīśataka, Bāṇa, IIS. 9, Sanskrit Poems of Mayūra, pp. 243–362, George Payn Quackenbos.	Śloka
Candrā.	Candrāloka, Jayadeva, ChSS. 83, 1938, with the comm. Rākāgama of Gāgābhaṭṭa, Ananta Ram Shastri Vetal.	Mayūkha. Śloka
CāndraPari.	Cāndraparibhāṣāsūtra, BORI. 1967, PariSaṁ. pp. 47–8, K. V. Abhyankar.	Sūtra
CāndraVaSū.	Cāndravarṇasūtra, University of Calcutta 1938, appendix to Pāṇinīyaśikṣā pp. 45–6, M. Ghosh.	Sūtra
CāndraVṛ.	Cāndravṛtti, Leipzig 1918, B. Liebich.	*on* Adhyāya. Pāda. Sūtra

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
CāndraVyā.	Cāndravyākaraṇa, Candragomin, DCPRI. 1953, 1961, Kshitish Chandra Chatterji.	Adhyāya. Pāda. Sūtra
CaraS.	Carakasaṁhitā, Agniveśa, NSP. 1922 and 1941 with the comm. Āyurvedadīpikā of Cakrapāṇidatta, V. K. Datar, Jādavji Trikamji Āchārya.	Sthāna. Adhyāya. Śloka *or* Sūtra
CāruCaŚ.	Cārucaryāśataka, Kṣemendra, KM. Part 2, 1932, pp. 128–38, Durgāprasād and Kāśīnath Pāṇdurang Parab.	Śloka
Cārud.	Cārudatta, Bhāsa, POS. 54, BhāNāCa. pp. 191–248, C. R. Devadhar.	Aṅka. Śloka (Line)
CatuḥṣaṣṭiSt.	Catuḥṣaṣṭyupacāramānasapūjāstotra cf. DevīCatuSt.	
CaturA. (Śau.).	Śaunakīyā Caturadhyāyikā (Atharvedaprātiśākhya), Chowkhamba Sanskrit Studies Vol. XX. ChSS. Office 1962, William D. Whitney.	Adhyāya. Sūtra
CaturBhā.	Caturbhāṇī, Bakerganj, Patna 1922, M. Ramakrishna Kavi and S. K. Ramnath Sastri.	
CaturCin.	Caturvargacintāmṇi, Hemādri, BI. 1873–1911, Bharatachandra Śiromaṇi (I, II), Yajñeśvara Bhaṭṭachārya and Kāmākhyānātha Tarkaratna (III) and Pramathanātha Tarkabhūṣaṇa (IV).	Khaṇḍa. (Part). Page. Line
CaturDa.	Caturdaṇḍiprakāśikā, Veṅkaṭeśvara Dīkṣita, Poona 1918, Dattatreya Keshava Joshi.	Prakaraṇa. Śloka
CaturDī.	Caturaṅgadīpikā, Śūlapāṇi, CSS. 21, 1936, Manomohan Ghosh.	Page. Line
CaturJiSta.	Caturviṁśatijinastava, Jinaprabhasūri, KM. Part 7, 1907, pp. 115–7.	Śloka
CaturJiStu.	Caturviṁśatijinastuti, Śobhanamuni, KM. Part 7, 1907, pp. 132–61.	Śloka
CaturSaṁ.	Caturvargasaṁgraha, Kṣemendra, KM. Part 5, 1908, pp. 75–88, Durgāprasād and Wāsudeva Laxman Shāstrī Paṇashikar.	Pariccheda, Śloka
CaturveU.	Caturvedopaniṣad, MB. 1970, USaṁ. II pp. 20–21, Jagdish Shastri.	Page. Line
CaurPañ.	Caurapañcāśikā, Bilhaṇa, POS. 86, 1946, S. N. Tadpatrikar.	Śloka
ChāgU.	Chāgaleyoganiṣad, VSM. 1958, AṣṭādU. pp. 364–7, V. P. Limaye and R. D. Vadekar.	Mantra. Line within Mantra
ChandaḥSū.	Chandaḥsūtra, Piṅgala, BI. 1874, with the comm. Mṛtasañjīvanī of Halāyudha, Viśvanatha Śāstri.	Adhyāya. Sūtra
ChandaśCū.	Chandaścūḍāmaṇi on Chandonu. Hemacandra, SJS. 49, 1961, R. D. Velankar.	Adhyāya. Kārikā. Line
ChandoMa.	Chandomañjarī, Gaṅgādāsa, Calcutta 1893 with the comm. of Jīvānanda Vidyāsāgara, published along with Vṛttaratnākara pp. 33–153,	Stabaka. Śloka
Chandonu.	Chandonuśāsana, Hemacandra, SJS. 49, 1961 with the author's own comm. Chandaścūḍāmaṇi, H. D. Velankar.	Adhyāya. Kārikā
ChāndoU.	Chāndogyopaniṣad, VSM. 1958, AṣṭādU. pp. 68–173, V. P. Limaye and R. D. Vadekar.	Adhyāya. Khaṇḍa. Mantra
ChāndoUBh.	Chāndogyopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 6, 7, 1910.	Page. Line (*on* Adhyāya. Khaṇḍa Mantra)
ChāndoUBr.	Chāndogyopaniṣadbrāhmaṇa cf. Mantrabrāhmaṇa.	
CitraMī.	Citramīmāṁsā, Appapya Dīkṣita, KM. 38, 1893, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Page. Line
CitraPaC.	Citrasenapadmāvatīcarita, Buddhivijaya, JVB. 1942, Mul Raj Jain.	Śloka
CūliU.	Cūlikopaniṣad, ASS. 29, 1895, pp. 229–234.	Mantra
DaivaVa.	Daivajñavallabha, Śrīpati, Sanguem, Gova 1929, Vithala V. Gauncar.	Adhyāya. Śloka
DaivaVyā.	Daivavyākaraṇa, Deva, TSS. 1, 1905 with the comm. Puruṣakāra of Kṛṣṇalīlāśuka, T. Gaṇapati Śāstri.	Śloka
DakṣaSm.	Dakṣasmṛti, ASS. 48, 1905, SmSam. pp. 72–84.	Adhyāya. Śloka
DakṣiMūA.	Śrīdakṣiṇāmūrtyaṣṭaka, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 102–4.	Śloka
DakṣiMūSt.	Dakṣiṇāmūrtistotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2 pp. 84–8.	Śloka
DakṣiMūU.	Dakṣināmūrtyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 352–54, Narayan Ram Acharya.	Passage *or* Śloka
DakṣiMūVaMāSt.	Dakṣināmūrtivarṇamālāstotra, Śaṅkarācārya, VVP. WS. 17, Stotras 1 pp. 95–101.	Śloka
Ḍamaru.	Ḍamaruka, Ghanaśyāma, SGK. 6, 1939, with the comm. of Candraśekhara, P. P. Subrahmanya Sastri.	Śloka
DaṇḍaVi.	Daṇḍaviveka, Vardhamāna, GOS. 52, 1931, Kamalakṛṣṇa Smṛtitīrtha.	Page. Line
DānLīKā.	Dānalīlākāvya, Bhaṭṭa Śrīmādhava, KM. Part 3, 1887, pp. 152–60, Durgāprasād and Kāshīnāth Pāṇdurang Paraba.	Śloka
DarpDa.	Darpadalana, Kṣemendra, KM. Part 6, 1890 pp. 66–117, Durgāprasād and Kāśīnāth Pāṇdurang Parab.	Vicāra. Śloka
DaśaPra.	Daśaprakaraṇa, Ānandatīrtha, Kumbhakonam, (NSP)	

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
DaśāvaC.	Daśāvatāracarita, Kṣemendra, KM. 26, 1891, Pt. Durgāprasād and Kāśīnath Pāṇḍurang Parab.	Avatāra. Śloka
DaśKuC.	Daśakumāracarita, Daṇḍin, BSPS. 10 and 42, 1919, Ganesh Janardan Agashe.	Page. Line
DaśRū.	Daśarūpaka, Dhanañjaya, NSP. 1941 with the comm. Avaloka of Dhanika, Narayan Ram Acharya.	Prakāśa. Kārikā
DaśŚlo.	Daśaślokīstuti, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 92–4.	Śloka
DattāU.	Dattātreyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 621–3, Narayan Ram Acharya.	Khaṇḍa
DāyTa.	Dāyatattva, Raghunandana, Calcutta, 1904, Golāpchandra Sarkār Sāstri.	Page. Line
Deśopa.	Deśopadeśa, Kṣemendra, KSTS. 40, 1924, Madhusūdan Kaul Shāstrī.	Upadeśa. Śloka
DevaBr.	Devatādhyāyabrāhmaṇa, KSVS. 2, 1965, Bellikoth Ramachandra Sharma.	Khaṇḍa. Brāhmaṇa
DevaSm.	Devalasmṛti, ASS. 48, SmSam. pp. 85–9.	Śloka
DevīBhāP.	Devībhāgavatapurāṇa, VP. 1954.	Skandha. Adhyāya. Śloka
DevīBhuSt.	Devībhujaṅgastotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 151–8	Śloka
DevīCatuSt.	Devīcatuḥṣaṣṭyupacārapūjāstotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1 pp. 218–35.	Śloka
DevīMā.	Devīmāhātmya, MārkP. Chapters 81–93.	
DevīPañ.	(Devī)pañcastavī, KM. Part 3, 1887, pp. 9–31, Pt. Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Stava. Śloka
DevīŚ.	Devīsataka, Ānandhavardhana, KM. Part 9, 1893, pp. 1–31, with the comm. of Kayyata, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
DevīU.	Devyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 542–43, Narayan Ram Acharya.	Section or Śloka
DhanvNi.	Dhanvantarīyanighaṇṭu, ASS. 33, 1896, with Rājanighaṇṭu of Narahari, Vaidyanārāyaṇa Śarmā Purandare.	Page. Line
DharK.	Dharaṇikośa, Dharaṇidāsa, DCPI. 1968, E. D. Kulkarni.	Line
DharmaSaṁ.	Dharmasaṁgraha, Oxford 1885, K. Kasawara, Max Müller and H. Wenzel.	Section
DharmoPra.	Dharmottarapradīpa, Durvekamiśra, TSWS. 2. 1955, Pt. Dalsukhbhai Malvania.	Page. Line
DhātuKā.	Dhātukāvya, KM. Part 10, 1903, pp. 121–232, with a comm., Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Sarga. Śloka.
DhātuPā.	Dhātupāṭha, Leipzig 1887, Pāṇini's Grammatik, O. Böhtlingk.	Gaṇa. Root
DhātuPā. (C.)	Dhātupāṭha, Candragomin, KṣīraTa. Anhang IV.	Gaṇa. Root
DhātuPā. (H.)	Dhātupāṭha, Hemacandra.	Gaṇa. Root as given in KṣīraTa. Anhang IV
DhātuPā. (J.)	Dhātupāṭha, Jainendra.	Gaṇa. Root as given in Gajanan Balkrishna Palsule's A concordance of Sanskrit Dhātupāṭhas
DhātuPā. (Śāk.)	Dhātupāṭha, Śākaṭāyana, KṣīraTa. Anhang III. pp. 248–289.	Gaṇa. Root
DhātuPra.	Dhātupradīpa, Maitreyarakṣita, SSGM. 2, 1919, Srish Chandra Chakravarti.	Gaṇa. Root (Page. Line)
DhātuVṛ.	Dhātuvṛtti, Mādhavācārya, BS. 23, 24, 30, 31, 1900, 1894, 1903, in four parts, A. Mahādeva Śāstri and K. Rangāchārya.	Gaṇa. Root
Dhūrtā.	Dhūrtākhyāna, Saṅghatilaka, SJS. 19, 1944, Srī. Jinavijaya Muni.	Śloka
DhūrtaSa.	Dhūrtasamāgama, Jyotirīśvara. Bonn, 1838, Anthologia Sanscritica, pp. 66–96, Chr. Lassen.	Page. Line
DhūrtaviSaṁ.	Dhūrtaviṭasaṁvāda, Īśvaradatta, Caturbhā. 2.	Page. Line
Dhvanyā.	Dhvanyāloka, Ānandavardhana, KSS. 135, 1940 with the comm. Locana of Abhinavagupta with Bālapriyā, Paṭṭābhirāma Śāstri.	Udyota. Śloka; Page and Line (*on* Udyota. Śloka) for Vṛtti
DhyānBiU.	Dhyānabindūpaniṣad, NSP. 1948, ĪśāViṁśU. pp. 286–92, Narayan Ram Acharya.	Śloka
DīnākraSt.	Dīnākrandanastotra, Loṣṭaka, KM. Part 6, 1890, pp. 21–30, Pt. Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
DīpKa.	Dīpakalikā, Śūlapāṇi, CHLT. 26, 1939, J. R. Gharpure.	Page. Line (*on* Adhyāya. Śloka)
Divyāva.	Divyāvadāna, BST. 20, P. L. Vaidya.	Page. Line
DrāhyGS.	Drāhyāyaṇagṛhyasūtra, Mozaffrpur 1934, with the Vṛtti of Rudraskanda, Udaya Narayana Singh.	Paṭala. Khaṇḍa. Sūtra
DṛṣṭāKaŚ.	Dṛṣṭāntakalikāśataka, Kusumadeva, KM. Part 14, 1938, pp. 77–86, Pt. Durgaprasad and Kāśīnāth Pāṇḍurang Parab.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
DurghVṛ.	Durghaṭavṛtti, Śaraṇadeva, Paris 1941–1956, Louis Renou.	Adhyāya. Pāda. Sūtra
Dūtāṅg.	Dūtāṅgada, Subhaṭa, KM. 28, 1891, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka. (Line)
DūtGha.	Dūtaghaṭotkaca, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 459–75, C. R. Devadhar.	Śloka. (Line)
DūtīKaPra.	Dūtīkarmaprakāśa, Paṇḍarīvihvala, KM. Part 13, 1916, pp. 25–32, Pandit Kedāranāth Durgāprasād and Wāsudev Laxmaṇ Shāstrī Pansīkar.	Page. Line
DūtVā.	Dūtavākya, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 441–57, C. R. Devadhar.	Śloka. (Line)
DvādaLiSt.	Dvādaśaliṅgastotra, Śaṅkarācārya, VVP., WS. 18, Stotras 2, pp. 130–3.	Śloka
DvaU.	Dvayopaniṣad, MB. 1970, USam. II. p. 27, Jagdish Shastri.	Page. Line
DvirūK.(Ha.)	Dvirūpakośa, Śrīharṣa, GPS. 15, 1896, S. P. Ranganatha Swami.	Śloka
DvirūK.(Pā.)	Dvirūpakośa, Pāṇini, Photo-copy, Madras V. 13/37.	Page. Line
DvyakṣaNā.	Dvyakṣaranāmamālā, = EkārthaNā. Saubhari.	Book i. e. 2. and Śloka
DvyāśraKā.	Dvyāśrayakāvya, Hemacandra, BS(P)S. 69, 76; 1915, 1921 with the comm. of Abhayatilakagaṇi, Abaji Vishnu Kathavate.	Sarga. Śloka
EkāNā. (A.)	Ekākṣarīnāmamālā or Ekākṣarīkoṣa, Amara, BJP. JPMJGM(SS) 6, 1950, NāmMā. P. 106.	Śloka
EkāNā. (Su.)	Ekākṣaranāmamālā, Sudhākalaśa, DLJP. 81, 1933, AnekāRaMañ. pp. 119–22, Hirālāl Rasikdās Kāpadiā.	Śloka
EkāNā. (Vi.)	Ekākṣaranāmamālikā, Viśvaśambhu, DLJP. 81, 1933, AnekāRaMañ. pp. 123–7, Hirālāl Rasikdās Kāpadiā.	Śloka
EkārthaNā.	Ekārthanāmamālā-Dvyakṣaranāmamālā, Saubhari, SIAL. 12, 1955, Ekanath Dattatreya Kulkarni.	Book i. e. 1. Śloka
EkāU.	Ekākṣaropaniṣad, NSP. 1948, ĪśāVimśU. pp. 492–493, Narayan Ram Acharya.	Śloka
Ekāva.	Ekāvalī, Vidyādhara, BS(P)S. 63, 1903, with the comm. Taralā of Mallinātha, Kamalāśaṅkara Prāṇaśaṅkara Trivedī.	Unmeṣa. Śloka. (Line) (Page. Line)
EkīSt.	Ekībhāvastotra, Vādirāja, KM. Part 7, 1907, pp. 17–21, Durgāprasād and V. L. Panshikar.	Śloka
GadyCin.	Gadyacintāmaṇi, Vādībhasiṁha, SVGM. 1, 1902, T. S. Kuppuswami Sastri and S. Subrahmanya Sastri.	Page. Line
GaṇḍVyū.	Gaṇḍavyūha(mahāyāna)sūtra, BST. 5, 1960, P. L. Vaidya.	Page. Line
GaṇeBhu.	Gaṇeśabhujaṁgama, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 3–5.	Śloka
GaṇeP.	Gaṇeśapurāṇa, Wai 1906, with Marāṭhī translation, Viṣṇu Śāstrī Bāpaṭ.	Khaṇḍa. Adhyāya. Śloka
GaṇePañ.	Gaṇeśapañcaratna, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 1–2.	Śloka
GaṅgāA.	Gaṅgāṣṭaka, Śaṅkarācārya, VVP., WS. 18, Stotras 2, pp. 101–03.	Śloka
GaṅgāL.	Gaṅgālaharī, Jagannātha, POS. 63, 1939, Dattatreya Govinda Padhye.	Śloka
Gaṅgāva.	Gaṅgāvataraṇa, Nīlakaṇṭha Dīkṣita, NSP. 1916, Kedāranātha Śāstrī and Vāsudeva Laxmaṇ Śāstrī Paṇaśikar.	Sarga. Śloka
GaṇiNā.	Gaṇitanāmamālā, Haradatta, Benares Saṁv. 1828, Dvādaśakośa-saṁgraha.	Śloka
GaṇiSāSaṁ.	Gaṇitasārasaṁgraha, Mahāvīra, Madras, 1912, M. Raṅgāchārya.	Vyavahāra (with zero for Saṁjñā Vyavahāra). Śloka. (Line)
GañjīKhe.	Gañjīphākhelana, Giridhara, KM. Part 13, 1916, pp. 81–4, Pandit Kedāranāth Durgāprasād and Wāsudev Laxmaṇ Shastrī Pansīkar.	Śloka
GaṇPā.	Gaṇapāṭha, Leipzig, 1887, Panini's Grammatik, O. Böhtlingk.	Gaṇa. word
GaṇRa.	Gaṇaratnamahodadhi, Vardhamāna, STS. 1879, Julius Eggeling, with the author's commentary.	Adhyāya. Śloka. (Page)
GaṇU.	Gaṇapatyupaniṣad, NSP. 1948, ĪśāVimśU. pp. 570–571, Narayan Ram Acharya.	Page. Line
GarbhU.	Garbhopaniṣad, NSP. 1948, ĪśāVimśU. pp. 149–51, Narayan Ram Acharya.	Khaṇḍa. (Passage)
GāruU.	Gāruḍopaniṣad, NSP. 1948, ĪśāVimśU. pp. 623–626, Narayan Ram Acharya.	Page. Line
GauḍKā.	Gauḍapādakārikā, Government Oriental Series Class B. No. 9, (BORI.), 1953, Raghunath Damodar Karmarkar.	Prakaraṇa. Śloka
GaurīDa.	Gaurīdaśaka, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 254–6	Śloka
GautDS.	Gautamapraṇītadharmasūtra, ASS. 61, 1910, with the Mitākṣarā Vṛtti of Haradatta, Ganesha Sastri Gokhale.	Praśna. Adhyāya. Sūtra
GautPiMe.	Gautamapitṛmedhasūtra, Leipzig, 1896, W. Caland.	Paṭala. Khaṇḍa. Sūtra

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GautŚi.	Gautamīśikṣā. BSS. 1893, ŚikSaṁ. pp. 450–5, Yugalakiśora Vyāsa.	Prapāṭhaka. Śloka (Page)
GāyaRaU.	Gāyatrīrahasyopaniṣad, MB. 1970, USaṁ. II. pp. 405–408, Jagdisha Shastri.	Page. Line
GāyaU.	Gāyatryupaniṣad, MB. 1970, USaṁ. II. pp. 409–410, Jagdisha Shastri.	Page. Line
GītāBh.(Rā.)	Gītābhāṣya, Rāmānuja, ASS. 92, 1923, with the comm. Tātparyacandrikā of Veṅkaṭanātha (from 1 to 10 chapts.).	Page. Line (*on* Adhyāya. Śloka)
GītāBh.(Śaṅ.).	Gītābhāṣya, Śaṅkarācārya. VVP., WS. 11 and 12.	Page. Line (*on* Adhyaya. Śloka)
Gītālaṅ.	Gītālaṅkāra, Bharata, IFI. 16, 1959, Alain Daniélou and N. R. Bhatt.	Adhyāya. Śloka
GītGo.	Gītagovindakāvya, Jayadeva, NSP. 1949, with commentaries Rasikapriyā of Kumbha, Rasamañjarī of Śaṅkaramiśra and extracts from Dīpikā, Padadyotanikā, Saṁjīvinī and Bālabodhinī, Narayan Ram Acharya.	Sarga. Prabandha. Śloka
GītiŚ.	Gītiśataka, Sundarācārya. KM. Part 9, 1893, pp. 132–40, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
GiMs.	Gilgit Ms. Srinagar 1939, 1941, 1942, 1943, 1950 Nalinaksha Dutt, D. M. Bhattacharya and Shiv Nath Sharma.	Volume (Part). Page. Line
GobhiGS.	Gobhilīyagṛhyasūtra, BI. New Series No. 1180, 1907, Chandra Kānta Tarkālaṅkāra.	Prapāṭhaka. Khaṇḍa. Sūtra
GobhiSm.	Gobhilasmṛti, ASS. 48, 1905, SmSam. pp. 49–71.	Prapāṭhaka. Śloka
Golā.	Golādhyāya Bhāskarācārya, SiddhāŚi. pp. 175–282.	Page. Line (Adhyāya. Śloka)
GopāKeCan.	Gopālakelicandrikā, Rāmakṛṣṇa, Amsterdam 1917, W. Caland.	Page. Line
GopālaPūTāU.	Gopālapūrvatāpinyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 591–4, Narayan Ram Acharya.	Upaniṣad. Section
GopāloTāU.	Gopālottaratāpinyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 594–9, Narayan Ram Acharya.	Section. (Mantra) (Page. Line)
GopBr.	Gopathabrāhmaṇa, Leiden 1919, Dieuke Gaastra.	Bhāga. Prapāṭhaka. Brāhmaṇa
GopīU.	Gopīcandanopaniṣad, MB. 1970, USam. II. pp. 65–69, Jagdish Shastri.	Page. Line
GotaSt.	Gotamastotra, Jinaprabhasūri, KM. Part 7, 1907, pp. 110–12, Durgāprasād and W. L. Panshikar.	Śloka
GoviBh.	Govindabhāṣya, Baladeva Vidyābhūṣaṇa, MGGM. 28, 1955, Krishnadāsa.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
GovindA.	Govindāṣṭaka, Śaṅkarācārya, VVP., WS. 18, Stotras 2, pp. 56–8.	Śloka
GrahaGa.	Grahagaṇita, Bhāskarācārya, SiddhāŚi. pp. 1–173.	Page. Line (Adhikāra. Śloka)
GrahaLā.	Grahalāghava, Gaṇeśa Daivajña, KSS. 142, 1946 with the comm. of Viśvanātha Daivajña, Kapileśvara Śāstrī.	Adhyāya. Śloka
GuhyKāU.	Guhyakālyupaniṣad, MB. 1970, USam. II. pp. 410–420, Jagdish Shastri.	Śloka
GuhyṢoU.	Guhyaṣoḍhānyāsopaniṣad, MB. 1970, USam. II. pp. 420–421, Jagdish Shastri.	Page. Line
GuhyT.	Guhyasamājatantra, GOS. 53, 1931, Benoytosh Bhattacharyya.	Page. Line
GuruA.	Gurvaṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 140–2.	Śloka
GuruCandr.	Gurucandrikā on Advaitasiddhi, Gauḍa Brahmānanda, OLP., SS. 75, 78 & 80, 1933, 1937 and 1939, D. Srinivasachar, G. Venkatanarasimha Sastry and S. Narayanaswami Sastry.	Volume. Page. Line
GuruMāli.	Gurutattvamālikā, Nīlakaṇṭha Dīkṣita, IFI. 36, 1967, pp. 217–29, Pierre Sylvain Filliozat.	Śloka
Gurvā.	Gurvāvalī, Muni Sundarasūri, YJGM. 4, 1910.	Śloka
HammīMaKā.	Hammīramahākāvya, Nayacandra Sūri, Bombay 1879, Nilkanth Janardan Kīrtane.	Sarga. Śloka
HammīMaMa.	Hammīramadamardana, Jayasiṁha Sūri, GOS. 10, 1920, Chimanalal D. Dalal.	Aṅka. Śloka (Line)
HaṁsDū.(Rū.)	Haṁsadūta, Rūpagosvāmī, Calcutta, 1888, Kāvyasaṁgraha, Part 1, pp. 441–507, Jivananand Vidyasagara.	Śloka
HaṁsDū.(Vā.)	Haṁsadūta, Vāmanabhaṭṭabāṇa, SDS. 4, 1941, J. B. Chaudhuri.	Śloka
HaṁsSaṁ.	Haṁsasandeśa, Pūrṇasarasvatī, TSS. 129, 1937, K. Sāmbaśiva Śāstrī.	Śloka
HaṁsṢoU.	Haṁsaṣoḍhopaniṣad, MB. 1970, USam. II, pp. 474–475, Jagdish Shastri.	Page. Line
HaṁsU.	Haṁsopaniṣad, NSP. 1948. ĪśāViṁśU. pp. 146–47, Narayan Ram Acharya.	Section. Śloka
HanuPañ.	Hanumatpañcaratna. Śaṅkarācārya, VVP., WS. 18, Stotras 2, pp. 1–2.	Śloka
Hārāva.	Hārāvalī, Puruṣottama, Bombay 1866, Saṁskṛtakośa, pp. 212–234.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
HariC. (Ca.)	Haricarita, Caturbhuja, BI. work No. 288, 1967, Sivaprasad Bhattacharya.	Sarga. Śloka
HariC. (Pa.)	Haricarita, Parmeśvara, ALS. 63, 1948, with the comm. of the éditor V. Krishnamacharya.	Śloka
HārīS.	Hārītasaṁhitā, Bombay 1893, Govinda Shastri.	Sthāna. Adhyāya. Śloka
HariStu.	Haristuti, Śaṅkarācārya, VVP. WS., 18, Stotras 2, pp. 45–55.	Śloka
HariVaṁ.	Harivaṁśa, BORI. 1969, Parashuram Lakshman Vaidya.	Adhyāya. Śloka
HariVaṁ. (Ji.)	Harivaṁśapurāṇa, Jinasena, BJP. 1962, Pannalal Jain.	Sarga. Śloka
HariVi.	Harivilāsa, Lolimbarāja, KM. Part 11, 1933, pp. 112–156, Śivadatta and Kāśīnāth Pāṇḍuraṅga Paraba.	Sarga. Śloka
HārLa.	Hāralatā, Aniruddha Bhaṭṭa, BI. 1909, Kamala Kṛṣṇa Smṛtitīrtha.	Page. Line
HarṣaC.	Śrīharṣacaritamahākāvya, Bāṇabhaṭṭa, BSPS. 66, 1909, with the comm. Saṅketa of Śaṅkara, A. A. Führer.	Page. Line
HarVi.	Haravijaya, Rājānaka Ratnākara, KM. 22, 1890, with Alaka's comm., Durgāprasād and Kāśīnāth Pāṇḍuraṅg Parab.	Sarga. Śloka
Hastyāyur.	Hastyāyurveda, Pālakāpya, ASS. 26, 1894, Śivadatta Śarmā.	Page. Line (Sthāna. Adhyāya)
Hāsyārṇa.	Hāsyārṇavaprahasana, Jagadīśvara, VBSGM. 103, 1963, Iśvar Prasād Caturvedī.	Aṅka. Śloka. (Line)
HāsyCū.	Hāsyacūḍāmaṇiprahasana, Vatsarāja, GOS. 8, 1918, Rūpakaṣaṭka, pp. 118–148.	Page. Line
HaṭPra.	Haṭhayogapradīpikā, Svātmārāmasvāmin, TPH. 1949, with the comm. Jyotsnā of Brahmānanda.	Upadeśa. Śloka
HayaU.	Hayagrīvopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 619–621, Narayan Ram Acharya.	Upaniṣad
HerU.	Herambopaniṣad, MB. 1970, USaṁ. II, pp. 390–391, Jagdish Shastri.	Page. Line. (Śloka)
HetuBiṬ.	Hetubinduṭīkā, Arcaṭa with Āloka of Durvekamiśra, GOS. 113, 1949, Sukhlalji Sanghavi and Muni Śri Jinavijayaji.	Page. Line
HevajraT.	Hevajratantra, LOS. 6, 1959, D. L. Snellgrove.	Part. Chapter. Verse
HirGS.	Hiraṇyakeśigṛhyasūtra, Vienna 1889, with extracts from the comm. of Mātṛdatta, J. Kirste.	Praśna. Khaṇḍa. Sūtra
HirPiMe.	Hiraṇyakeśipitṛmedhasūtra, AKM. 10 : 3, 1896, Pitṛmedhasūtras, pp. 33–61, W. Caland.	Praśna. Paṭala. Sūtra
HirŚS.	Hiraṇyakeśiśrautasūtra (= SatyāṣāḍhaŚS), ASS. 53, 1907–1932, Poona, with different comms. Kashinātha Shastri Agashe.	Praśna. Paṭala. Sūtra
Hitopa.	Hitopadeśa, Nārāyaṇa, BS(P)S. 33, 1887, Peter Peterson.	Upāya *or* Nīti. Śloka. (Line) Zero indicates Prastāvanā
HorāSā.	Horāsāra, Pṛthuyaśas, Bangalore 1949, V. Subrahmanya Shastri and M. Ramakrishna Bhat.	Adhyāya. Śloka (for the 17th Chap. Page. Line)
HorāṢaṭPañ.	Ṣaṭpañcāśikā, Pṛthuyaśas, NSP. 1919, with the comm. of Bhaṭṭotpala, Amrita Madhava Vagholikar.	Adhyāya. Śloka
InduDū.	Indudūta, KM. Part 14, 1938, pp. 45–67, Pt. Durgāprasād and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka
ĪśānŚiPa.	Īśānaśivagurudevapaddhati, Īśānaśivagurudevamiśra, TSS. 69, 72, 77, 83, 1920–25, T. Gaṇapati Śāstrī.	Ardha. Paṭala. Śloka. (Line), ii. Paṭalas 65–67 = Yogapāda 1–3
ĪśāU.	Īśāvāsyopaniṣad, VSM. 1958, AṣṭādU. Vol. I, pp. 1–5, V. P. Limaye and R. D. Vadekar.	Mantra
ĪśopBh.	Īśopaniṣadbhāṣya or Īśāvāsyopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 3, Upaniṣadbhāṣya 1, pp. 1–22.	Page. Line (*on* Mantra)
IṣṭaSi.	Iṣṭasiddhi, Vimuktātman, GOS. 65, 1933, with extracts from the Vivaraṇa of Jñānottama, M. Hiriyanna.	Page. Line
ĪśvaPraSū.	Īśvarapratyabhijñāsūtra, Utpala, SBT. 70, 83, 1938, 1950, with Vimarśinī and Bhāskarī, K. A. Subramania Iyer and K. C. Pandey.	Adhikāra. Āhnika. Kārikā
ĪśvaŚ.	Īśvaraśataka, Avatārakavi, KM. Part. 9, 1916, pp. 31–63, Shivadatta and Vāsudeva Laxmaṇ Śāstrī Paṇaśīkar.	Śloka
ĪśvaSi. (U.)	Īśvarasiddhi, Utpala = SiTrayī. 2.	Siddhi No. i. e. 2 and Śloka
ĪśvaSi. (Yā.)	Īśvarasiddhi, Yāmunamuni, ChSS. 10, 1900, SiddhiTra. pp. 69–80.	Page. Line
ItihāU.	Itihāsopaniṣad, MB. 1970, USaṁ. II, pp. 10–20, Jagdish Shastri.	Page. Line
JābālaDaU.	Jābāladarśanopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 572–82, Narayan Ram Acharya.	Khaṇḍa. Sloka
JābālaU.	Jābālopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 144–146, Narayan Ram Acharya.	Khaṇḍa
JābāU.	Jābālyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 627–8, Narayan Ram Acharya.	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
JagannāA.	Jagannāthāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 114–16.	Śloka
JaimiBr.	Jaiminīyabrāhmaṇa, SVS. 31, 1954, Raghuvīra and Lokesh Chandra.	Kāṇḍa. Khaṇḍa
JaimiGS.	Jaiminigṛhyasūtra, PSS. 2, 1922, with the comm. Subodhinī of Śrīnivāsādhvarī, W. Caland.	Sūtra. Khaṇḍa. (Page. Line)
JaimiŚS.	Jaiminīyaśrautasūtra, SPS. 40, 1966, with the Vṛtti of Bhavatrāta, Premanidhi Shastri.	Khaṇḍa
JaimiUBr.	Jaiminīyopaniṣadbrāhmaṇa, DMGM. 1921, Bhagavaddatta.	Adhyāya. Khaṇḍa. Sūtra
JaimiUpaSū.	Jaiminīyopadeśasūtra, BJI. 1951.	Adhyāya. Pāda. Sūtra
JainePari.	Jainendraparibhāṣā, BORI. 1967, PariSaṁ. pp. 81–104, with the Vṛtti of the editor K. V. Abhyankar.	Sūtra (Line)
JaineVyā.	Jainendravyākaraṇa, Devanandin, BJP. 1956, with Jainendramahāvṛtti of Abhayanandin, Shambhunath Tripathi.	Adhyāya. Pāda. Sūtra for the text; Page. Line (*on* Adhyāya. Pāda. Sūtra) for Vṛtti
JānaCaCā.	Jānakīcaraṇacāmara, KM. Part 6, 1890, pp. 47–65, Pt. Durgāprasād and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka
JānaHa.	Jānakīharaṇa, Kumāradāsa, Bombay 1907, Gopal Raghunath Nandargikar.	Sarga. Śloka
JānaPa.	Jānakīpariṇaya, Rāmbhadra Dīkṣita, Tanjore 1906, Lakṣmaṇa Sūri.	Aṅka. Śloka (Line)
Jānāśra.	Jānāśrayī Chandoviciti, Jānāśraya, VOS. 21, 1950, M. Ramakrishna Kavi.	Adhyāya. Sūtra (Line)
JātaMā.	Jātakamālā, Āryaśūra, HOS. 1. 1943, H. Kern.	Page. Line (Jātaka. Śloka)
JātaPā.	Jātakapārijāta, Vaidyanātha Dīkṣita, Bangalore 1932, V. Subrahmanya Sastri.	Adhyāya. Śloka
JayaChand.	Jayadevachandas, HM. 1, Jayadāman, pp. 1–40, H. D. Velankar.	Adhyāya. Sūtra
JayaMa.	Jayamaṅgalā on Kāmasūtra, Yaśodhara, NSP. 1900.	Page. Line (*on* Adhikaraṇa. Adhyāya)
JayāS.	Jayākhyasaṁhitā, GOS. 54, 1931, Embar Krishnamacharya.	Paṭala. Śloka
JinaCatur.	Jinacaturviṁśatikā, Bhūpālaka, KM. Part 7, 1907, pp. 26–9.	Śloka
JinaŚ.	Jinaśataka, Jambūguru, KM. Part 7, 1907, pp. 52–70.	Pariccheda. Śloka
JīvaCam.	Jīvandharacampū, Harichandra, BJP. 1958, Pannalal Jain.	Page. Line (Lamba. Śloka)
Jīvān.	Jīvānandana, Ānandarāya, ALS. 59, 1947, with the comm. Nandinī of M. D. Aiyangar, M. Doraiswami Aiyangar.	Page. Line
JīvanVi.	Jīvanamuktiviveka, Śrī Vidyāraṇya, TPH. 1935, S. Subrahmanya Śāstrī and T. R. Śrīnivāsa Ayyaṅgar.	Page. Line
JñānBiPra.	Jñānabinduprakaraṇa, Yaśovijaya, SJS. 16, 1942, Sukhalāljī Sanghavī.	Page. Line
JñānDī.	Jñānadīpikā, Devabodha, BORI. 1941 (Ādi Parvan) R. N. Dandekar, 1949 (Sabhā Parvan) R. D. Karmarkar, 1947 (Bhīṣma Parvan) S. K. Belvalkar, BVB. 1944 (Udyoga Parvan) Sushil Kumar De.	*on* Parvan. Adhyāya. Śloka
JñātāDhaṬ.	Jñātādharmakathāvṛtti, Abhayadevasūri, NSP. 1919, on Śrīmad Jñātādharmakathāṅgam.	Folio. Line
JyotiṣaNi.	Jyotiṣśāstranighaṇṭu, LVP. 1920.	Name of a Nighaṇṭu. Śloka
JyotiVe.	Jyotiṣavedāṅga = Vedāṅgajyotiṣa, Mysore 1936, R. Shamsastry.	Śloka
Kād.	Kādambarī, Bāṇa and his son, BS(P)S. 24, 1885, Peter Peterson.	Page. Line
KaivaU.	Kaivalyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 142–4, Narayan Ram Acharya.	Verse *or* Passage
KālabhaiA.	Kālabhairavāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 89–91.	Śloka
KālāgniU.	Kālāgnirudropaniṣad, NSP. 1948, ĪśāViṁśU. pp. 236–7, Narayan Ram Acharya.	Page. Line
KalāVi.	Kalāvilāsa, Kṣemendra, KM. Part 1, 1886, pp. 34–78, Durgāprasāda and Kāshīnātha Pāṇḍuranga Paraba.	Sarga. Śloka
KālikāKa.	Kālikācāryakathā, JKSK. 3, 1949, KālikāKaSaṁ. pp. 161–71, Ambalal Premachanda Shah.	Śloka
KālīmeDīU.	Kālīmedhādīkṣitopaniṣad, MB. 1970, USaṁ. II, p. 404, Jagdish Shastri.	Page. Line
KaliSanU.	Kalisantaraṇopaniṣad, NSP. 1948, ĪśāViṁśU. p. 627, Narayan Ram Acharya.	Section
KāliU.	Kālikopaniṣad, MB. 1970, USaṁ. II, pp. 401–404, Jagdish Shastri.	Page. Line
KaliViḍ.	Kaliviḍambana, Nīlakaṇṭha Dīkṣita, KM. Part 5, 1888, pp. 115–23, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
KālīViT.	Kālīvilāsatantra, TTS. 6, 1917, Pārvatī Charana Tarkatīrtha.	Paṭala. Śloka (Line)
KalkiP.	Kalkipurāṇa, BI. 1890, Jivānanda Vidyāsāgara.	Aṁśa. Adhyāya. Śloka
KalpaK.	Kalpadrukośa, Keśava, GOS. 42, 1928, Rāmāvatāra Śarmā.	Page. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
KalyāKā.	Kalyāṇakāraka, Ugrāditya, SNGM. 129, 1940, Vardhaman Parshwanath Shastri.	Pariccheda. Śloka
KalyāMaSt.	Kalyāṇamandirastotra, Siddhasena Divākara, KM. Part 7, 1907, pp. 10–17, Durgāprasāda and W. L. Panshikar.	Śloka
KalyāVṛSta.	Kalyāṇavṛṣṭistava, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 241–5.	Śloka
KāmkaVi.	Kāmakalāvilāsa, Puṇyānanda, KSTS. 12, 1918, Mukunda Rām Shāstrī.	Śloka
KāmRāU.	Kāmarājakīlitoddhāropaniṣad, MB. 1970, USaṁ. II, pp. 400–401, Jagdish Shastri.	Page. Line
KāmSū.	Kāmasūtra, Vātsyāyana, NSP. 1900 with the comm. Jayamaṅgalā of Yaśodhara.	Page. Line (Adhikaraṇa. Adhyāya)
KaṁVa.	Kaṁsavadha, Śeṣakṛṣṇa, KM. 6, 1888, Durgāprasāda and Kāśīnāth Pāṇḍuraṅga Paraba.	Aṅka. Śloka (Line)
KanDhāSt.	Kanakadhārāstotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 70–4.	Śloka
KandaCū.	Kandarpacūḍāmaṇi, Vīrabhadradeva, BSSP. 1926 with the comm. Sukhaprabhā, Rāmacandra Śāstrī Kuśal.	Adhikaraṇa. Adhyāya. Śloka
KapiKaS.	Kapiṣṭhalakaṭhasaṁhitā, MLSPS. 1, 1932, Raghu Vira.	Adhyāya. Mantra
Kapphiṇā.	Kapphiṇābhyudaya, Śivasvāmin, PUOP. 26, 1937, Gauri Shankar.	Sarga. Śloka
KaraṇaKu.	Karaṇakutūhala, Bhāskarācārya, Benares 1881, with the comm. Vāsanāvibhūṣaṇa, Sudhākara Dwivedī.	Adhikāra. Śloka (Page)
KarmaNi.	Karmanirṇaya, Ānandatīrtha, DaśaPra. pp. 248–59.	Folio. Line
KarṇaBhā.	Karṇabhāra, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 477–87, C. R. Devadhar.	Śloka (Line)
KarṇaSu.	Karṇasundarī, Bilhaṇa, KM. 7, 1888, Durgāprasād and Kāśīnāth Pāṇḍuraṅg Parab.	Aṅka. Śloka (Line)
KarpūC.	Karpūracaritabhāṇa, Vatsarāja, GOS, 8, 1918, RūpaṢaṭ. pp. 23–35.	Śloka (Line)
KaruṇāL.	Karuṇālaharī, Jagannātha, KM, Part 2, 1932, pp. 55–61, Durgāprasād, Kāśīnāth Pāṇḍurang Parab and Vāsudeva Laxman Shāstrī Panshīkar.	Śloka
Kāśi.	Kāśikā, Sucaritamiśra, TSS. 90, 1926; 99, 1929; 150, 1943, K. Sāmbaśiva Śāstrī.	Volume. Page. Line (*on* Sūtra (Section) Śloka)
KāśīPañ.	Kāśīpañcaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 143–4.	Śloka
KāśiVṛ.	Kāśikāvṛtti on P., Vāmana and Jayāditya, Benares 1898, Bāla Śāstrī.	*on* Adhyāya. Pāda. Sūtra
KāśyaS.	Kāśyapasaṁhitā, Vṛddhajīvaka, KSS. 154, 1953 with a Hindi comm. Vidyotinī by Satyapala.	Page. A *or* B. Line
Kātan.	Kātantra, BI. 1874 with the comm. of Durgasiṁha, Julius Eggeling.	Adhyāya. Pāda. Sūtra
KātanPari.	Kātantraparibhāṣā, BORI. 1967, PariSaṁ. pp. 49–66 with the Vṛtti of Durgasiṁha, K. V. Abhyankar.	Sūtra
KātanVṛ.	Kātantravṛtti, Durgasiṁha, BI. 1874, Julius Eggeling.	Adhyāya. Pāda. Sūtra
KathāK.	Kathākośa, Lahore, 1942, Jagdish Lal Shastri.	Page. Line
KathāKau.	Kathākautuka, Śrīvara, Kiel 1898, Richard Schmidt.	Kautuka. Śloka
KathāLa.	Kathālakṣaṇa, Ānandatīrtha, DaśaPra. pp. 237–8.	Folio. Line
KathāSaSāg.	Kathāsaritsāgara, Somadeva, NSP. 1889 (Śaka 1811), Durgāprasād and K. P. Parab.	Lambaka. Taraṅga. Śloka
KāṭhGS.	Kāṭhakagṛhyasūtra, DMGM. 9, 1925 with extracts from three commentaries of Devapāla, Brāhmaṇabala and Ādityadarśana, Willem Caland.	Adhyāya. Khaṇḍa. Sūtra
KaṭhRuU.	Kaṭharudropaniṣad, NSP. 1948, ĪśāViṁśU. 545–48, Narayan Ram Acharya.	Section *or* Śloka
KāṭhS.	Kāṭhakasaṁhitā, Leipzig 1900, Leopold von Schroeder.	Sthāna. Anuvāka. upto 40th Sthāna; later Grantha. Anuvacana. Anuvāka
KaṭhŚrU.	Kaṭhaśrutyupaniṣad, AL. 1912, MU. Vol. 1, pp. 31–42, F. Otto Schrader.	Khaṇḍa (Section [Śloka])
KāṭhU.	Kāṭhakopaniṣad (Kaṭhopaniṣad), VSM. 1958, AṣṭādU. I, pp. 11–27, V. P. Limaye and R. D. Vadekar.	Vallī. Mantra.
KāṭhUBh.	Kāṭhakopaniṣadbhāṣya, Śaṅkarācārya, VVP., WS. 3, Upaniṣadbhāṣya 1, 99–182.	Page. Line (*on* Vallī. Mantra)
KātyŚi.	Kātyāyanīśikṣā, BSS. 1893, ŚikSaṁ 1, pp. 46–51, Yugalakiśora Vyāsa.	Śloka
KātySm.	(a) Kātyāyanasmṛtisāroddhāra, Oriental Book Agency, Poona 1941, Reprint from HLQ. P. V. Kane.	Śloka
	(b) Additional verses of Kātyāyana on Vyavahāra, A Volume of Studies in Indology Presented to Prof. P. V. Kane, Poona 1941, pp. 8–17, K. V. Rangaswami Aiyangar.	Kane Vol. Page. Verse

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
KātyŚS.	Kātyāyanaśrautasūtra, Berlin 1859 with extracts from the commentaries of Karka, Albrecht Weber.	Adhyāya. Kaṇḍikā. Sūtra
KātyŚuS.	Kātyāyanaśulbasūtra, KSS. 120, 1936, Gopal Śastri Nene.	Kaṇḍikā. Sūtra
KātyU.	Kātyāyanopaniṣad, MB. 1970 USaṁ. II. pp. 64–65, Jagdish Shastri.	Page. Line
KauhaŚi.	Kauhaliśikṣā, JVS. 2, 1935, pp. 108–120, Sadhu Ram.	Śloka
KaumuMa.	Kaumudīmahotsava, Vijjikā, DBGS. 4, 1929, M. Ramakrishna Kavi and S. K. Ramanatha Shastri.	Aṅka. Śloka (Line)
KaumuMi.	Kaumudīmitrānanda, Rāmacandra, JAGM. 59, 1917, Puṇyavijayamuni.	Aṅka. Śloka (Line)
Kauntey.	Kaunteyavṛtta, Vidyāvāgīśa, KM. Part 9, 1893, pp. 92–9, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Sarga. Śloka
KauṣīBr.	Kauṣītakibrāhmaṇa, Jena, 1887, B. Lindner.	Adhyāya. Brāhmaṇa (Page. Line)
KauṣīBrU.	Kauṣītakibrāhmaṇopaniṣad, VSM. 1958, AṣṭādU. pp. 301–324, V. P. Limaye and R. D. Vadekar.	Adhyāya. Section
KauṣīGS.	Kauṣītakagṛhyasūtra, MUSS. 15, 1944, with the Vivaraṇa of Bhavatrāta, T. R. Chintamani.	Adhyāya. Khaṇḍa. Sūtra
KauśiSū.	Kauśikasūtra, JAOS. 1890, Maurice Bloomfield.	Kaṇḍikā. Sūtra
KaviKaDru.	Kavikalpadruma, Vopadeva, STAL. 1954, Gajanan Balkrishna Palsule.	Śloka
KaviKaLa.	Kavikalpalatā, Deveśvara, BI. New Series 1361, 1913, Sarat Chandra Sastri.	Page. Line
KaviKaṇṭhā.	Kavikaṇṭhābharaṇa, Kṣemendra, KM. Part 4, 1899, pp. 122–39, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Saṁdhi. Śloka (Line)
KavīndraKa.	Kavīndrakarṇābharaṇa, Viśveśvarapaṇḍita, KM. Part. 8, 1891, pp. 51–108 with the author's own comm., Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Pariccheda. Kārikā (Line)
Kāvyāda.	Kāvyādarśa, Daṇḍin, Madras 1952 with the comm. of Jivānanda Vidyāsāgara, V. Narayana Iyer.	Pariccheda. Śloka
Kāvyālaṅ.(Bh.)	Kāvyālaṅkāra, Bhāmaha, WPH. 1927, T. V. Naganatha Sastry.	Pariccheda. Śloka
Kāvyālaṅ.(Ru.)	Kāvyālaṅkāra, Rudraṭa, KM. 2, 1886 Durgāprasād and Wasudev Laxmaṇ Śāstrī Panśīkar.	Adhyāya. Śloka
KāvyālaṅSāSaṁ.	Kāvyālaṅkārasārasaṁgraha, Udbhaṭa, BORI. 1925 with the comm. Laghuvṛtti of Indurāja, Narayana Daso Banhatti.	Varga. Śloka (illustrations with an asterisk)
KāvyālaṅSū.	Kāvyālaṅkārasūtra, Vāmana, KM. 15, 1895, with a Vṛtti, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Adhikaraṇa. Adhyāya. Sūtra
Kāvyānu.(He.)	Kāvyānuśāsana, Hemacandra, KM. 70, 1934, Śivadatta and Kāśīnāth Pāṇḍuraṅg Parab, Revised by Wāsudev Laxmaṇ Śāstri Panśīkar.	Page. Line
Kāvyānu.(Vā.)	Kāvyānuśāsana, Vāgbhaṭa, KM. 43, 1894, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Page. Line
KāvyBhūŚ.	Kāvyabhūṣaṇaśataka, Śrīkṛṣṇavallabha, KM. Part 6. 1890, pp. 31–46, Durgaprasad and Kāśīnāth Pāṇḍurang Parab.	Śloka
KāvyKaVṛ.	Kāvyakalpalatāvṛtti, Amaracandrayati, KSS. 90. 1931, Jagannath Sastri Hoshing.	Page. Line (Pratāna. Stabaka)
KāvyMī.	Kāvyamīmāṁsā, Rājaśekhara, GOS. 1, 1934, C. D. Dalal and R. A. Sastry.	Page. Line
KāvyPra.	Kavyaprakāśa, Mammaṭa, BORI. 1950, Raghunath Damodar Karmarkar.	Page. Line
KāvyPradī.	Kāvyapradīpa, Govinda, KM. 24, 1933, with the comm. of Vidyānātha Tatsat, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Page. Line (Ullāsa. Śloka)
KenU.	Kenopaniṣad, VSM. 1958, AṣṭādU. I. pp. 6–10, V. P. Limaye and R. D. Vadekar.	Khaṇḍa. Mantra
KenUBh.	Kenopaniṣatpadabhāṣya, Śaṅkarācārya, VVP. WS. 3, UBh. 1, pp. 25–64.	Page. Line (*on* Khaṇḍa. Mantra)
KenUVāBh.	Kenopaniṣadvākyabhāṣya, Śaṅkarācārya, VVP. WS. 3, UBh. 1, pp. 65–98.	Page. Line (*on* Khaṇḍa. Mantra)
KhaḍgaŚ.	Khaḍgaśataka, KM. Part 11, 1933, pp. 39–78, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
KhaṇḍanKhā.	Khaṇḍanakhaṇḍakhādya, Śrīharṣa, ChSS. 1914, with the comm. Khaṇḍanaphakkikāvibhajana (Vidyāsāgarī) of Ānandapūrṇa and with extracts from the commentaries of Chitsukha, Śankara Miśra and Raghunātha, Lakshmana Sāstrī Drāvida.	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
KhaṇḍKhā.	Khaṇḍakhādyaka, Brahmagupta, University of Calcutta 1941, with the comm. of Caturveda Pṛthūdaka Svāmin, Prabodhchandra Sengupta.	Adhyāya. Śloka
KīcaVa.	Kīcakavadha, Nītivarman, DUOP. 1, 1929, with the comm. of Janārdanasena, Sushil Kumar De.	Sarga. Śloka
Kiraṇā.	Kiraṇāvalī on Praśastapādabhāṣya, Udayana, BSS. 1919, Vaiśeṣikadarśana, Vindhyeśvarī Prasāda Dvivedī.	Page. Line
Kirātā.	Krātārjunīya, Bhāravi, NSP. 1954, with the comm. Ghaṇṭāpathavyākhyā of Mallinātha, Narayan Ram Acharya.	Sarga. Śloka
KirātāVyā.	Kirātārjunīyavyāyoga, Vatsarāja, RūpaṢaṭ. pp. 1–21.	Śloka (Line)
KīrtiKau.	Kīrtikaumudī, Someśvaradeva, BS(P)S. 25, 1883, Abāji Vishnu Kāthavaṭe.	Sarga. Śloka
KośaKaTa.	Kośakalpataru, Viśvanātha, SIAL. L. 14–1 and 19; 1957, 1966, Madhukar Mangesh Patkar and K. V. Krishnamurthy Sharma.	Volume. Line
Kośāva.	Kośāvataṁsa, Rāghavakavi, Poona 1945, S. A. Khandekar.	Page. Line
KoṭiVi.	Koṭiviraha, Nārāyaṇabhaṭṭa, KM. Part 5, 1888, pp. 142–157, Durgāprasād and Kāśināth Pāṇḍurang Parab.	Śloka
KriSā.	Kriyāsāra, Nīlakaṇṭhaśivācārya, ORIP. 95, 99, 100 ; 1954 ff. R. Ramashastri, N. S. Venkatanathacharya and S. Narayanaswami Shastri.	Page. Line (**Upadeśa. Śloka**)
KṛṣiPa.	Kṛṣiparāśara, BI. Work. 285, 1960, Girija Prasanna Majumdar and Sures Chandra Banerji.	Śloka
KṛṣiŚā.	Kṛṣiśāstra, Appendix to KṛṣiPa. pp. i–xix.	Page. Line
KṛṣṇaA.	Kṛṣṇāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 42–4.	Śloka
KṛṣṇaKa.	Kṛṣṇakarṇāmṛta, Līlāśuka, DUOP. 5, 1938, Sushil Kumar De.	Āśvāsa. Śloka
KṛṣṇaPuU.	Śrīkṛṣṇapuruṣottamasiddhāntopaniṣad, MB. 1970, USaṁ. II, pp. 217–18, Jagdish Shastri.	Page. Line
KṛṣṇaU.	Kṛṣṇopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 599–601, Narayan Ram Acharya.	Passage or Verse
KṣīraTa.	Kṣīrataraṅgiṇī, Kṣīrasvāmin, Breslau, 1930, Bruno Liebich.	Gaṇa. Root
Kṣudra.	Kṣudrasūtra, AKM. 12 : 3, Leipzig 1908, Ārṣeyakalpasūtra pp. 171–199, W. Caland.	As in the text
KṣuriU.	Kṣurikopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 250–1, Narayan Ram Acharya.	Śloka
KulaCūT.	Kulacūḍāmaṇitantra, TTS. 4, 1915, Girisha Chandra Vedāntatīrtha.	Paṭala. Śloka
KulārT.	Kulārṇavatantra, Ganesh & Co., Madras 1965, Tārānātha Vidyāratna.	Ullāsa. Śloka
KumāCaVa.	Kumārapālacaritavarṇana, Hemacandra, KumāCaSaṁ. pp. 137–8.	Page. Line
KumāCaSaṁ.	Kumārapālacaritrasaṁgraha, SJS, 41, 1956, Jinavijayamuni.	Page. Line
KumāDeC.	Kumārapāladevacarita, KumāCaSaṁ. pp. 1–8.	Page. Line
KumāDeC. (So.)	Kumārapāladevacarita, Somatilakasūri, KumāCaSaṁ, pp. 9–34.	Page. Line
KumāDePra.	Kumārapāladevaprabandha, KumāCaSaṁ. pp. 112. 1–112–24.	Page. Line
KumāGuṇo.	Kumārapālaguṇotkīrtana, Somaprabhācārya, KumāCaSaṁ. p. 34.	Page. Line
KumāPra.	Kumārapālapratibodhapraśasti, Somaprabhācārya, KumāCaSaṁ. pp. 135–6.	Page. Line
KumāPraPra.	Kumārapālaprabodhaprabandha, KumāCaSaṁ. pp. 35–112.	Page. Line
KumāSaṁ.	Kumārasaṁbhava, Kālidāsa, NSP. 1906, with a comm. Saṁjīvanī of Mallinātha (1–8 sargas) and of Sītārāma, Vāsudev Laxmaṇ Shāstrī Panśikar.	Sarga. Śloka
KundaMā.	Kundamālā, Diṅnāga, DBGM. 2, 1923, M. Ramkrishna Kavi and S. K. Ramanath Sastri.	Aṅka. Śloka (**Line**)
KuṇḍiU.	Kuṇḍikopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 517–19, Narayan Ram Acharya.	Śloka
KūrmaP.	Kūrmapurāṇa, BI. 1890, Nīlamaṇi Mukhopadhyāya.	Page. Line (**Part. Adhyāya**)
KuṭṭaMa.	Kuṭṭanīmata, Dāmodaragupta, Bombay 1924, with the comm. Rasadīpikā, Tanasukharam Manassukharam Tripathi.	Śloka
KuvaKaSaṁ.	Kuvalayamālākathāsaṁkṣepa, Ratnaprabhasūri, SJS. No. 45a, 1961, A. N. Upadhye.	Page. Line
Kuval.	Kuvalayānanda, Appayya Dīkṣita, NSP. 1947, with the comm. Alaṅkāracandrikā of Vidyānāthasūri, Narayan Ram Acharya.	Kārikā (Line)
LaBhāska.	Laghubhāskarīya, Bhāskara, TSS. 162, 1949, with the comm. Vivaraṇa of Śaṅkaranārāyaṇa, P. K. Narayana Pillai.	Adhyāya. Śloka
LaCāṇa.	Laghucāṇakya, VIS. 28, 1964, Cāṇakya–nīti–text–tradition Vol. I, Part 2, pp. 1–46, Ludwik Sternbach.	Adhyāya. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
LaCandr.	Laghucandrikā on Advaitasiddhi, Brahmānanda, NSP. 1917, N. S. Anantakrishna Śastri	Page. Line
Laghīya.	Laghīyastraya, Akalaṅka, SJS. 12, 1939, AkaGraTra. pp. 1–26, with the author's own commentary.	Work i. e. 1 and **Śloka**
LaghvāśvaSm.	Laghvāśvalāyanasmṛti, ASS. 48, 1905 SmSam. pp. 142–81.	Prakaraṇa. **Śloka**
LaHārīSm.	Laghuhārītasmṛti, ASS. 48, 1905, SmSam. pp. 136–141.	Śloka
LaJāta.	Laghujātaka, ascribed to Varāhamihira, VP. 1936,	Adhyāya. **Bhāga. Śloka**
Lakṣābha.	Lakṣābharaṇa, Vādirājatīrtha, GPP. 1915, 1920, Mahadeva Gangadhar Bhatta Bakre.	*on* Parvan. **Adhyāya. Śloka** (of Crit. Ed.)
Lakṣaṇā.	Lakṣaṇāvalī, Udayana, BSS. 1897, appendix to Vaiśeṣika Darśana, Vindhyesvari Prasada Dvivedi.	Page. Line
LakṣmīL.	Lakṣmīlaharī, Paṇḍitarāja Jagannātha, OUSA. 1967, PKSaṁ. pp. 23–27, Aryendra Sharma.	Śloka
LakṣmīNṛPañ.	Lakṣmīnṛsiṁhapañcaratna, Śaṅkarācārya, VVP. WS. 18, Stotras 2 pp. 11–2.	Śloka
LakṣmīNṛSt.	Lakṣmīnṛsiṁhakaruṇārasastotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 13–7.	Śloka
LakṣmīT.	Lakṣmītantra, ALS. 87, 1959, V. Krishnamacharya.	Adhyāya. Śloka
LaliMā.	Lalitamādhava, Rūpagosvāmin, KSS. 190, 1969, with a comm. of Nārāyaṇa, Bābūlāl Śukla.	Aṅka. Śloka (**Line**)
LalitāPañ.	Lalitāpañcaratna, Śaṅkarācārya, VVP. WS. Stotras 1, pp. 239–40.	Śloka
LalitāSa.	Lalitāsahasranāma, NSP. 1927, with Saubhāgyabhāskara of Bhāskarācārya, Wāsudev Laxmaṇ Śāstri Paṇśīkar.	Śloka. (Page)
LalitāSaBh.	Lalitāsahasranāmabhāṣya (Saubhāgyabhāskara), cf. LalitāSa.	Page. Line (*on* **Śloka**)
LalitāStaRa.	Lalitāstavaratna, Durvāsas, KM. Part 10, 1903, pp. 1–18, Śivadatta and Kaśīnāth Pāṇḍurang Parab.	Śloka
LalitāTriBh.	Lalitātriśatībhāṣya, Śaṅkarācārya, VVP. WS. 9, pp. 249–364.	Page. Line (*on* **Śloka**)
LaliVi.	Lalitavistara, BST. 1, 1958, P. L. Vaidya.	Adhyāya. Śloka. (**Line**)
LaMādhyaŚi.	Laghumādhyandinīyaśikṣā, BSS. 1893, ŚikSaṁ. pp. 114–6, Yugalakiśora Vyāsa.	Śloka
LāṅgU.	Lāṅgūlopaniṣad, MB. 1970 USaṁ. II, pp. 213–216, Jagdish Shastri.	Page. Line
LaṅkāSū.	Saddharmalaṅkāvatārasūtra, BST. 3. 1963, P. L. Vaidya.	Adhyāya. Śloka. (**Page. Line**)
LaṚkTanSaṁ.	Laghuṛktantrasaṁgraha, MLSPS. 11, 1940, Sūryakānta.	Verse.
LaŚabdeŚe.	Laghuśabdenduśekhara, Nāgeśa Bhaṭṭa, Vol. I. KSS. 27, 1954, with the comm. Śekharadīpaka of Nityānanda Panta Parvatīya, Gopāla Śāstri Nene, Vol, II. KSS. 5, 1922 with the comm. Candrikā of Bhairava Miśra, Narahari Sastri Pendse.	Volume. Page. **Line**
LaŚaṅkhaSm.	Laghuśaṅkhasmṛti, ASS. 48, 1905, SmSam. pp. 124–7.	Śloka
LaŚātāSm.	Laghuśātātapasmṛti, ASS. 48, 1905, SmSam. pp. 128–135.	Śloka
LaṭaMe.	Laṭakamelaka, Śaṅkhadhara, KM. 20, 1889, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Aṅka. Śloka (**Line**)
LāṭyāŚS.	Lāṭyāyanīyaśrautasūtra, BI. 1870, 1872, with the Vṛtti of Agnisvāmin, Ānandacandra Vedāntavāgīśa.	Prapāṭhaka. **Kaṇḍikā. Sūtra**
LaViṣṇuSm.	Laghuviṣṇusmṛti, ASS. 48, 1905, SmSam. pp. 117–23.	Adhyāya. Śloka
LikhiSm.	Likhitasmṛti, ASS. 48, 1905, SmSam. pp. 182–6.	**Śloka**
Līlā.	Līlāvatī, Bhāskarācārya, Calcutta, 1927, Haran Chandra Banerji.	Śloka (Line)
LiṅgaP.	Liṅgapurāṇa, Cacutta, 1885, Jivananda Vidyasagara.	Ardha. Adhyāya. **Śloka**
Liṅgānu.(Ha.)	Liṅgānuśāsana, Harṣavardhana, MUSS. 4, 1931, pp. 1–71, with the comm. Sarvalakṣaṇa of Pṛthvīśvara, V. Venkatarama Sharma.	Page. Line
Liṅgānu. (He.)	Liṅgānuśāsana, Hemacandra, YJGM. 2, 1905, with the comm. avacūri.	Page. Line
Liṅgānu. (Pā.)	Liṅgānuśāsana, Pāṇini, MUSS. 4, 1931, pp. 99–117, with a Vṛtti, V. Venkatarama Sharma.	Page. Line
Liṅgānu. (Para.)	Liṅgānuśāsana, Paramānandanandana, ParaNā. pp. 211–33, Eknath Dattatreya Kulkarni.	(Śloka). Line
Liṅgānu. (Śā.)	Liṅgānuśāsana, Śākaṭāyana, MUSS. 4, 1931, pp. 118–24, V. Venkatarama Sharmā.	Page. Line
Liṅgānu. (Va.)	Liṅgānuśāsana, Vararuci, MUSS. 4, 1931, pp. 129–35, called Vararuciliṅgaviśeṣavidhi, V. Venkatarāma Sharmā.	Śloka
Liṅgānu. (Vā.)	Liṅgānuśāsana, Vāmana, GOS, 6, 1918, with author's own comm., Chimanlal D. Dalal.	Page. Line
LiṅgU.	Liṅgopaniṣad, MB. 1970, USaṁ. II, pp. 309–311, Jagdish Shastri.	Page. Line
Loc.	Locana, Abhinavagupta, NSP. 1891, Durgaprasad and Kāśīnāth Pāṇḍurang Parab.	Page. Line (*on* **Udyota. Kārikā**)

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
Lokokti.	Lokoktimuktāvalī, Dakṣiṇāmūrti, KM. Part 11, 1933, pp. 78–91, Śivadatta and Kāśīnātha Paṇḍurang Parab.	Śloka
LomŚi.	Lomaśīśikṣā, BSS. 1893, ŚikSaṁ. pp. 456–62, Yugalakiśora Vyāsa.	Khaṇḍa. Śloka
MaBhāsk.	Mahābhāskarīya, Bhāskarācārya, MGOS. 130, 1957, with commentaries of Govindasvāmin and Parameśvara. T. S. Kuppanna Sastri.	Adhyāya. Śloka
MadaKeC.	Madanaketucarita, Rāmapāṇivāda, Trivendrum 1948, P. K. Narayana Pillai.	Śloka. (Line)
MadaPāNi.	Madanapālanighaṇṭu, Kāśī 1886, (Samvat 1943)	Page. Śloka
MādhavāĀ.	Mādhavānalākhyāna, Ānandadhara, GOS. 93, 1942, MādhavāKāmKan-Pra. pp. 341–379, M. R. Majumdar.	Śloka
MadhuVi.	Madhurāvijaya, Gaṅgādevī, Tenali (A. P.) 1969, Potukucchi Subrahmanya Shastri.	Sarga. Śloka
MādhyaŚi.	Mādhyandinaśikṣā, BSS. 1893, ŚikSaṁ. pp. 109–13, Yugalakiśora Vyāsa,	Part. Śloka
MadhyāVi.	Madhyāntavibhāgaśāstra, Maitreya, MB. 1971, with the Bhāṣya of Vasubandhu, Ramachandra Pandeya. cf. MadhyāViBh.	
MadhyāViBh.	Madhyāntavibhāgabhāṣya, Vasubandhu, MB. 1971, Ramachandra Pandeya.	Page. Line (*on* Pariccheda. Kārikā)
MadhyāViSūṬ.	Madhyāntavibhāgasūtrabhāṣyaṭīkā, Sthiramati, COS. 24, 1932, Vidhushekhara Bhattacharya and Giuseppe Tucci.	Page. Line
MadhyaVyā.	Madhyamavyāyoga, Bhāsa, TSS. 22, 1912, T. Gaṇapati Sāstrī.	Aṅka. Śloka (Line)
MaGaṇaSt.	Mahāgaṇapatistotra, Rāghavacaitanya, KM. Part 1, 1886, pp. 1–6, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
MahāBh.	Vyākaraṇamahābhāṣya, Patañjali, Bombay 1885–1906, F. Kielhorn.	Volume. Page. Line (*on* Adhyāya. Pāda. Sūtra)
MahāBhā.	Mahābhārata, BORI. 1927–1961, Critical Edition, V. S. Sukthankar and others.	a) Parvan. Adhyāya. Śloka; b) Parvan. Passage number with asterisk (line) for foot-note passages; c) Parvan. App. number (line) for Apps.
MahāBhāraDī.	Mahābhāratārthadīpikā, Arjunamiśra, GPP. 1915, 1923, Mahadeva Gangadhar Bhatta Bakre.	*on* Parvan. Adhyāya. Śloka (of Crit. Ed.)
MahāBhāṬ.	Mahābhāratatạ̄ikā, Caturbhujamiśra GPP. 1915, 1920, Mahadeva Gangadhar Bhatta Bakre.	*on* Parvan. Adhyāya. Śloka (of Crit. Ed.)
MahāN.	Mahānāṭaka, Madhusūdana, Calcutta 1890 with a commentary, Jivananda Vidyasagara.	Aṅka. Śloka (Line)
MahānāU.	Mahānārāyaṇopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 152–165, Narayan Ram Acharya.	Khaṇḍa. Mantra
MahāP.	Mahāpurāṇa, Jinasena and Guṇabhadra, BJP. 1951–54, Pannalal Jain.	Parvan. Śloka
MahārthMañ.	Mahārthamañjarī, Maheśvarānanda, with the comm. Parimala, TSS, 66, 1919.	Page. Line
MahāU.	Mahopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 427–53, Narayan Ram Acharya.	Adhyāya (Śloka)
MahāvīC.	Mahāvīracarita, Bhavabhūti, OUP. 1928, Todar Mall and A. A. Macdonell.	Aṅka. Śloka (Line); For App. (Page. Line)
MahāVīSt. 1/2(H.)	Mahāvīrasvāmistotra 1/2, Hemacandra, KM. Part 7, 1907 pp. 102–106.	Stotra No. and Śloka
MahāVīSt.(J.)	Mahāvīrasvāmistotra, Jinavallabha, KM. Part 7, 1907, pp. 97–101, Durgāprasād and Wāsudeva Laxmaṇ Shāstrī Paṇashīkar.	Śloka
MahāVyu.	Mahāvyutpatti, BB. XIII, 1910, N. D. Mironoff.	Section. Number
Mahimna.	Mahimnastava, Puṣpadanta, AIIS. 1965, W. Norman Brown.	Sloka (with indication App. for Pariśiṣṭa)
MahNirvāT.	Mahānirvāṇatantra, TTS. 1929, with a comm. of Hariharānandabhāratī, Arthur Avalon.	Ullāsa. Śloka
MaiS.	Maitrāyaṇīsaṁhitā, Leipzig 1881–1886. L. Schroeder.	Kāṇḍa. Prapāṭhaka. Section
MaitriU.	Maitryupaniṣad, ASS. 29, 1895, pp. 345–475, with comm. Dīpikā of Rāmatīrtha.	Page. Line (Prapāṭhaka)
MaitreU.	Maitreyyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 237–41, Narayan Ram Acharya.	Adhyāya (Section) (Verse)
MaiU.	Maitrāyaṇyupaniṣad, VSM. 1958, AṣṭādU. pp. 325–57, V. P. Limaye and R. D. Vadekar.	Prapāṭhaka. Section
MālaMā.	Mālatīmādhava, Bhavabhūti, BSPS. 15, 1905, with the comm. of Jagaddhara, Ramkrishna Gopal Bhandarkar.	Aṅka. Line

Abbreviation	*Name of the Book, Author, Edition, and Editor*	*Mode of Reference*
Mālavikā.	Mālavikāgnimitra, Kālidāsa, BS(P)S. 1889 with the comm. of Kāṭayavema, Shankar Pāṇḍurang Pandit.	Aṅka. Śloka (Line)
MāliniT.	Mālinīvijayottaratantra, KSTS. 37, 1922, Madhusūdan Kaul Shāstrī.	Adhikāra. Śloka
MalliC.	Mallināthacarita, Vinayacandrasūri, YJGM. 29, 1912, Hargovinddas and Bechardas.	Sarga. Śloka
MānaMe.	Mānameyodaya, Nārāyaṇa, Adyar 1933, C. Kunhan Raja and S. S. Suryanarayana Sastri.	Page. Line
MānaSā.	Mānasāra, OUP. 1933, Prasanna Kumar Acharya.	Adhyāya. Śloka (Page. Line for Apps)
Mānaso.	Mānasollāsa, Someśvara, GOS. 28, 84, 138; 1925, 1939, 1961, G. K. Shrigondekar,	Viṁsati. Adhyāya. Śloka
MaṇḍBrU.	Maṇḍalabrāhmaṇopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 347–352, Narayan Ram Acharya.	Brāhmaṇa. Section. (Page. Line)
MāṇḍūŚi.	Māṇḍūkīśikṣā, DMGM. 5, 1921, Bhagavaddatta.	Section. Śloka
MāṇḍūU.	Māṇḍūkyopaniṣad, VSM. 1958, AṣṭādU. pp. 48–9, V. P. Limaye and R. D. Vadekar.	Section
MāṇḍūUBh.	Māṇḍūkyopaniṣadbhāṣya, Śaṅkarācārya, ASS. 10, 1890, Abaji Vishnu Kathavate.	Page. Line
MānGS.	Mānavagṛhyasūtra, GOS. 35, 1926, with the comm. of Aṣṭāvakra, Ramakrishna Harshaji Shastri.	Puruṣa. Khaṇḍa. Sūtra
MaṇiKa.	Maṇikaṇa, ALS. 88, 1960, E. R. Sreekrishna Sharma.	Page. Line
MaṇikaSta.	Maṇikarṇikāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 104–6.	Śloka
ManīPañ.	Manīṣāpañcaka, Śaṅkarācārya, VVP. WS. 16, MiscPra. 2, pp. 55–6.	Śloka
Manmatho.	Manmathonmathana, Rāma, ZDMG. Vol. LXIII, 1909, pp. 629–51, Richard Schmidt.	Act. (Verse). Page. Line
ManoDū.	Manodūta, Tailaṅga Vrajanātha, KM. Part 13, 1916, pp. 84–130, Kedāranāth Durgāprasād, Revised by Wāsudev Laxmaṇ Shāstrī Paṇśikar.	Śloka
MānŚS.	Mānavaśrautasūtra, SPS. 17, 1961, Jeannette M. Van Gelder.	Page. Line
MantrBr.	Mantrabrāhmaṇa or Chāndogyabrāhmaṇa, CSCRS. 1, 1958, with the commentaries of Guṇaviṣṇu and Sāyaṇa, Durgamohan Bhattacharya.	Prapāṭhaka. Khaṇḍa. Mantra
MantriU.	Mantrikopaniṣad, NSP. 1948, ĪśāViṁśU. p. 252, Narayan Ram Acharya.	Śloka
MantrMāSta.	Mantramātṛkāpuṣpamālāstava, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 241–53.	Śloka
ManuBh.	Manubhāṣya on Manusmṛti, Medhātithi, BI. Work No. 256, 1932–1939, in two volumes, Gaṅgānātha Jhā.	Volume. Page. Line (*on* Adhyāya. Śloka)
ManuBhāvaCan.	Manubhāvārthacandrikā, Rāmacandra, Bombay 1886, V. N. Mandlīk.	Page. Line (*on* Adhyāya. Śloka)
ManuSm.	Manusmṛti, NSP. 1933, with the comm. Manvarthamuktāvalī of Kullūkabhaṭṭa, V. L. Panshikar.	Adhyāya. Śloka
ManvaMu.	Manvarthamuktāvalī on Manusmṛti, Kullūka, NSP. 1946, Narayan Ram Acharya.	Page. Line (*on* Adhyāya. Śloka)
ManvaVi.	Manvarthavivṛti on Manusmṛti, Sarvajñanārāyaṇa, Bombay 1886, V. N. Mandlik.	Page. Line (*on* Adhyāya. Śloka)
MārkP.	Mārkaṇḍeyapurāṇa, BI. Work 29, 1862, Rv. K. M. Banerjea.	Adhyāya. Śloka
MaśaKa.	Maśakakalpa, AKM. Leipzig 1908, Ārṣeyakalpasūtra pp. 1–167, W. Caland.	As in the text
MātaLī.	Mātaṅgalīlā, Nīlakaṇṭha, TSS. 10, 1910, T. Gaṇapati Śāstrī.	Paṭala. Śloka
MaṭhāU.	Maṭhāmnāyopaniṣad, Śaṅkarācārya, MB. 1970, USaṁ. II, pp. 48–49, Jagdish Shastri.	Page. Line
MāṭhVṛ.	Māṭharavṛtti on Sāṁkhyakārikā, ChSS. 296, 1922, P. Vishnu Prasad Sarma.	Page. Line (*on* Kārikā)
MatsyaP.	Matsyapurāṇa, ASS. 54, 1907.	Adyāya. Śloka
MattaVi.	Mattavilāsaprahasana, Mahendravikramavarman, TSS. 55, 1917, T. Gaṇapati Śāstrī.	Śloka (Line)
MaVākyaU.	Mahāvākyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 585–6, Narayan Ram Acharya.	Page. Line
MaVastuAva.	Mahāvastu Avadāna, Paris 1882, 1890, 1897 in three Volumes, Par É. Senart.	Volume. Page. Line
MāyāKha.	Māyāvādakhaṇḍana, Ānandatīrtha, DaśaPra. Folio 239.	Folio. Line
MayaMa.	Mayamata, Mayamuni, TSS. 65, 1919, T. Gaṇapati Śāstrī.	Adhyāya. Śloka
MaYānaSū.	Mahāyānasūtrālaṅkāra, Asaṅga, Paris 1907, S. Lévi.	Page. Line (Adhyāya. Śloka)

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
MayūMāli.	Mayūkhamālikā on Śāstradīpikā, Somanātha, NSP. 1915, Dharmadatta Jhā.	Page. Line (*on* Adhyāya. Pāda. Adhikaraṇa)
MayūSaṁ.	Mayūrasaṁdeśa, Udaya(rāja), POS. 84, 1944 with a comm. of the editor, C. Kunhan Rāja.	Sandeśa. Śloka
MediK.	Medinīkośa or Nānārthaśabdakośa, Medinīkara, KSS. 41, 1916.	Page. Śloka
MeghDū.	Meghadūta, Kālidāsa, Sahitya Akademi, New Delhi 1956–57, S. K. De.	Śloka
MīmāKau.	Mīmāṁsākaustubha, Khaṇḍadeva, ChSS. 1924, 1929, 1933 in three volumes, the third volume contains two parts, A. Chinnaswami Sastri.	Volume (Part). Page. Line (*on* Adhyāya. Pādā. Sūtra)
MīmāNyāPra.	Mīmāṁsānyāyaprakāśa, Āpadeva, New Haven 1929, Franklin Edgerton.	Page. Line
MīmāSū.	Mīmāṁsāsūtra, Jaimini, ASS. 97, 1929.	Adhyāya. Pāda. Sūtra
MīnāPañ.	Mīnākṣīpañcaratna, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 79–80.	Śloka
MīnāSt.	Mīnākṣīstotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 81–3.	Śloka
Mitā.	Mitākṣarā on Yajñavalkyasmṛti, Vijñāneśvara, NSP. 1949, Narayan Ram Acharya.	Page. Line (*on* Adhyāya. Śloka)
MohaMu.	Mohamudgara, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 62–9.	Śloka
MohaRāPa.	Moharājaparājaya, Yaśaḥpāla, GOS. 9, 1918, Muni Caturvijayji.	Aṅka. Śloka (Line)
Mṛcch.	Mṛcchakaṭika, Śūdraka, BSPS. 52, 1896, with the comm. Suvarṇālaṅkaraṇa of Lalla Dīkṣita and Vṛtti of Pṛthvīdhara, Nārāyaṇa Bālakrishna Godabole.	Aṅka. Śloka (Line)
MṛgendraT.	Mṛgendratantra, Mṛgendra, KSTS. 50, 1930, Vidyāpāda (1) and Yogapāda (3) with the comm. of Nārāyaṇakaṇṭha, Madhusūdan Kaul Shastri; IFI. 1962, Kriyāpāda (2) and Caryāpāda (4), N. R. Bhat.	Pāda. Paṭala. Śloka
MṛtaSaṁ.	Mṛtasaṁjīvanī on Chandaḥsūtra, Halāyudha, BI. 1874, Viśvanātha Śāstrī.	Page. Line (*on* Adhyāya. Sūtra)
MṛtyulāU.	Mṛtyulāṅgūlopaniṣad, MB. 1970, USaṁ. II, p. 307, Jagdish Shastri.	Page. Line
MṛtyuMāPūSt.	Śrī Mṛtyuñjayamānasikapūjāstotra, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 105–15.	Śloka
MudgU.	Mudgalopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 407–409, Narayan Ram Acharya.	Page. Line (Khaṇḍa [Śloka])
MudrāRā.	Mudrārākṣasa, Viśākhadatta, BSPS. 27, 1884 with a comm. of Dhuṇḍhirāja, Kāshīnāth Trimbaka Telang.	Aṅka. Śloka (Line)
MudriKu.	Mudritakumudacandraprakaraṇa, Yaśaścandra, YJGM. 8, 1905 (Vīrasaṁvat 2432)	Aṅka. Śloka (Line)
MugdhaBo.	Mugdhabodha, Vopadeva, St. Petersburg, Lepzig 1847, Otto Böhtlingk.	Adhyāya. Sūtra (Page. Line)
Mugdhopa.	Mugdhopadeśa, Jalhaṇa, KM. Part 8, 1891, pp. 125–35, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
MūkaPañ.	(Mūka)pañcaśatī, Mūka, KM. Part 5, 1908, pp. 1–75, Durgāprasād and Wāsudeva Laxmaṇ Shāstrī Paṇaśīkar.	Śataka. Śloka
MuktiU.	Muktikopaniṣad, NSP. 1948 ĪśāViṁśU. pp. 657–64, Narayan Ram Acharya.	Adhyāya (Section). Śloka *or* Passage
MukuMā.	Mukundamālā, Kulaśekhara, KM. Part 1, 1886, pp. 11–5, Durgāprasāda and Kāshīnātha Pāṇduranga Paraba.	Śloka
MukuMu.	Mukundamuktāvalī, KM. Part 2, 1886, pp. 157–60, Durgāprasāda and Kāśīnātha Pāṇḍuraṅga Paraba.	Śloka
Mukundā.	Mukundānandabhāṇa, Kāśīpati, KM. 16, 1889, Durgāprasāda and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka (Line)
MūlaMāKā.	Mūlamādhyamikakārikā, Nāgārjuna, BB. 4, 1903–13, Poussin.	Prakaraṇa. Śloka
MuṇḍaU.	Muṇḍakopaniṣad, VSM. 1958, AṣṭādU. pp. 38–47, V. P. Limaye and R. D. Vadekar.	Muṇḍaka. Khaṇḍa. Mantra
MuṇḍUBh.	Muṇḍakopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 3, UBh. Part 1, pp. 301–61.	Page. Line (*on* Muṇḍaka. Khaṇḍa. Mantra)
NādaBiU.	Nādabindūpaniṣad, NSP. 1948, ĪśāViṁśU. pp. 283–6, Narayan Ram Acharya.	Śloka
NāḍīVi.	Nāḍīvijñāna, Kaṇāda, Calcutta 1897, Jivananda Vidyasagara.	Śloka
Nāgā.	Nāgānanda, Śrīharṣa, Bombay 1892, Shrīnivās Govind Bhānap.	Aṅka. Śloka (Line)
NāgaSa.	Nāgarasarvasva, Padmaśrī, GPP. 1921, with the comm. of Jagajjyotirmalla.	Pariccheda. Śloka

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NaiṣC.	Naiṣadhīyacarita, Śrīharṣa, NSP. 1952 with the comm. Naiṣadhīyaprakāśa of Nārāyaṇa, Narayan Ram Acharya.	Sarga. Śloka
NaiṣkaSi.	Naiṣkarmyasiddhi, Sureśvarācārya, BSPS. 38, 1925 with the comm. Candrikā of Jñānottama, M. Hiriyanna.	Page. Line
Nalābhyu.	Nalābhyudaya, Vāmana Bhaṭṭa Bāṇa, TSS. 3, 1907, T. Gaṇapati Śāstrī.	Sarga. Śloka
NalaCam.	Nalacampū, Trivikramabhaṭṭa, NSP. 1885 with the comm. Viṣamapadaprakāśa of Caṇḍapāla, Narayanabhatta Parvanikar, Durgāprasād and Śivadatta.	Ucchvāsa. Śloka (Line)
Nalo.	Nalodaya, Kālidāsa, Berolini 1830, Ferdinandus Benary.	Sarga. Śloka
NāmaMāli.	Nāmamālikā, Bhoja, SIAL. 18, 1955, E. D. Kulkarni and V. D. Gokhale.	Line
NāmMā.	Nāmamālā, Dhanañjaya, JPMJGM. Sanskrit Grantha No. 6 (BJP.), 1950, with the Bhāṣya of Amarakīrti, Shambhu Natha Tripathi.	Śloka
NāmŚil.	Nāmamālāśiloñcha, Jinadeva, DLJP. 92, 1946, AbhidhāCin. pp. 229–45.	Śloka
NānārthaMa.	Nānārthamañjarī, Rāghava, SIAL. 9, 1954, K. V. Krishnamoorthy Sharma.	Line
NānārthaRaMā.	Nānārtharatnamālā, Irugapa Daṇḍādhinātha, SIAL. 8, 1954, B. R. Sharma.	Line
NānārthāSaṁ.	Nānārthārṇavasaṁkṣepa or Rājarājīya, Keśavasvāmin, TSS. 23, 29, 31; 1913, 1918..., T. Gaṇapati Śāstrī.	Vol. Page. Śloka
NānārthSaṁ.	Nānārthasaṁgraha, Ajayapāla, MUSS. 10, 1937, T. R. Chintamani.	Page. Śloka
Nandana.	Manuvyākhyāna, Nandana, on Mānavadharmaśāstra, Bombay 1886, V. N. Mandlik.	Page. Line (*on* Adhyāya. Śloka)
NandiKāśi.	Nandikeśvarakāśikā, Vidyabhavan Sanskrit Granthamālā, 133, Chowkhamba Vidyabhavan, Varanasi 1966 with the comm. Tattvavimarśinī of Upamanyu.	Śloka
NaraP.	Narasiṁhapurāṇa, Bombay 1911, Uddhavācārya.	Adhyāya. Śloka (Page. Line for Prose)
NāraPaU.	Nāradaparivrājakopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 306–28, Narayan Ram Acharya.	Upadeśa. Śloka *or* Passage
NāraS.	Nāradasaṁhitā, VP. 1886.	Adhyāya (Bhāga). Śloka
NāraŚi.	Nāradīśikṣā, BSS. 1893, ŚikSaṁ. pp. 394–449, with a comm. of Bhaṭṭaśobhākara, Yugalakiśora Vyāsa.	Prapāṭhaka. Kaṇḍikā. Śloka
NāraSm.	Nāradasmṛti, Asiatic Society, Calcutta 1885 with the Bhāṣya of Asahāya, Julius Jolly.	Page. Line (at the Beginning) *or* Śloka
NāraU.	Nāradopaniṣad, MB. 1970, USaṁ. II, p. 72, Jagdish Shastri.	Page. Line
Nārāy.	Nārāyaṇīya, Nārāyaṇa Bhaṭṭa, TSS. 18, 1934 with the comm. Bhaktapriyā of Daśamaṅgala Vārya, K. Sāmbaśiva Śāstrī.	Skandha. Daśaka. Śloka
NārāyPūTāU.	Nārāyaṇapūrvatāpinīyopaniṣad, MB. 1970, USaṁ. II, pp. 73–80, Jagdish Shastri.	Page. Line (Khaṇḍa)
NārāyU.	Nārāyaṇopaniṣad=Nārāyaṇātharvaśiraupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 151–52, Narayan Ram Acharya.	Section
NārāyUTāU.	Nārāyaṇottaratāpinīyopaniṣad, MB. 1970, USaṁ. II, pp. 80–83, Jagdish Shastri.	Page. Line (Khaṇḍa)
NarmaA.	Narmadāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 92–4.	Śloka
NarmaMā.	Narmamālā, Kṣemendra, KSTS. 40, 1923–24, Madhusūdan Kaul Shāstrī.	Parihāsa. Śloka
Nāṭa.	Nāṭavāṭaprahasana, Yadunandana, GRM. Vol. 2, 1887.	Page. Line
NāṭaLaRaK.	Nāṭakalakṣaṇaratnakośa, Sāgaranandin, OUP. 1937, Myles Dillon.	Line
NāṭyaDa.	Nāṭyadarpaṇa, Rāmacandra and Guṇacandra, GOS. 48, 1929, with author's own comm., Gajanan Kushaba Shrigondekar and Lalchandra Bhagawandas Gandhi.	Page. Line (Śloka)
NāṭyaŚā.	Nāṭyaśāstra, Bharata, GOS. 36, 68, 124, 145; 1926–64 with the comm. of Abhinavagupta, M. Ramakrishna Kavi (and J. S. Pade [Vol. IV]).	Adhyāya. Kārikā (Line)
NavaRaMā. (K.)	Navaratnamālā, Kālidāsa, KM. Part 4, 1899, pp. 165–66, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka
NavaRaMā. (Śaṅ.)	Navaratnamālikā, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 246–8.	Śloka
NavaSāC.	Navasāhasāṅkacarita, Padmagupta alias Parimala, BSPS. 53, 1895, Vāmana Shāstrī Islāmpurkar.	Sarga. Śloka
NayaMañ.	Nayamañjarī, Appayya Dīkṣita, SGK. 2. 1939, P. P. Subrahmanya Sastri.	Adhyāya. Pāda. Adhikaraṇa. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
NayaVi.	Nayaviveka, Bhavanāthamiśra, MUSS. 12, 1937, S. K. Ramanatha Sastri.	Page. Line (*on* Adhyāya, Pāda. Sūtra)
NemiC.	Neminathacarita, Kīrtirājopādhyāya VCJGM. 1, 1935 with the comm. Saralārthaprakāśikā by Harṣavijaya, Vijayabhūpendra Sūrīśvara.	Sarga. Śloka
NemiDū.	Nemidūta, Vikrama, KM. Part 2, 1886, pp. 85–104, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
NemiNir.	Neminirvāṇa, Vāgbhaṭa, KM. 56, 1936, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Sarga. Śloka
NidāSū.	Nidānasūtra, Patañjali, Delhi 1971, with the Vṛtti Tattvasubodhinī, K. N. Bhatnagar.	Page. Line (Prapāṭhaka. Khaṇḍa)
Nigh.	Nighaṇṭu, PUOP. 1927, Nirukta pp. 1–26, Lakshman Sarup.	Kāṇḍa. Section
NighŚe.	Nighṇṭuśeṣa, Hemacandra, DLJP. 92, 1946, AbhidhāCin. pp. 247–86.	Śloka
NīlaP.	Nīlamata(purāṇa), Leiden 1936, K. De Vreese.	Śloka
NīlaruU.	Nīlarudropaniṣad, MB. 1970, USaṁ. II, pp. 296–302, Jagdish Shastri.	Page. Line (Khaṇḍa)
NīlaVi.	Nīlakaṇṭhavijaya, Nīlakaṇṭha Dīkṣita, BMS. 7, 1941, C. Sankara Rama Sastri.	Page. Line
Nir.	Nirukta, Yāska, PUOP. 1927, Lakshman Sarup.	Adhyāya. Sūtra (Page. Line)
NirāU.	Nirālambopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 254–56, Narayan Ram Acharya.	Page. Line
NirguMāPū.	Nirguṇamānasapūjā, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 107–111.	Śloka.
NirṇaSi.	Nirṇayasindhu, Kamalākara Bhaṭṭa, NSP. 1949, Narayan Ram Acharya.	Page. Line
NirU.	Niruktopaniṣad, MB. 1970, USaṁ. II. pp. 28–29, Jagdish Shastri.	Page. Line (Adhyāya)
NirvāU.	Nirvāṇopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 346–47, Narayan Ram Acharya.	Page. Line
NītiMā.	Nītimālā, Nārāyaṇārya, AUPS. 2, 1940, R. Ramanujachari.	Page. Line
NītiMañ.	Nītimañjarī, Dyādviveda, Benares 1933 with the author's own Bhāṣya, Sitaram Jayaram Joshi.	Śloka
NītiPra.	Nītiprakāśikā, Vaiśampāyana. MGOMS. 24, 1953 with Tattvavivṛti of Sītārāma, T. Chandrasekharan.	Sarga. Śloka
NītiRa.	Nītiratna, Vararuci, Calcutta 1888, Kāvya Saṁgraha, pp. 305–10, with the comm. of the editor, Jivananda Vidyasagara.	Śloka
NītiSā.	Nītisāra, Kāmandaka, TSS. 14, 1912 with the comm. Jayamaṅgalā of Śaṅkarārya, T. Gaṇapati Śāstrī.	Sarga. Śloka
NītiVā.	Nītivākyāmṛta, Somadevasūri, MDJG. 22, 1923, Pannalal Soni.	Samuddeśa. Sūtra
NityāṢoḍa.	Nityāṣoḍaśikārṇava, ASS. 56, 1908 with the comm. Setubandha of Bhāskarācārya, Kashinatha Shastri Agashe.	Adhyāya. Śloka
NityoNi.	Nityotsavanibandha, Umānandanātha, GOS. 23, 1948, Trivikrama Tīrtha.	Page. Line
NṛsiṁhoTāU.	Nṛsiṁhottaratāpanīyopaniṣad, NSP. 1948, ĪśāVimśU. pp. 227–36, Narayan Ram Acharya.	Khaṇḍa
NṛsiṁPūTāU.	Nṛsiṁhapūrvatāpanīyopaniṣad, NSP. 1948, ĪśāViṁŚU. pp. 218–27, Narayan Ram Acharya.	Upaniṣad. Section (Mantra)
NṛsiṁṢaCaU.	Nṛsiṁhaṣaṭcakropaniṣad, MB. 1970, USaṁ. II, pp. 84–85, Jagdish Shastri.	Page. Line
NṛttaRa.	Nṛttaratnāvalī, Jāyasenāpati, MGOS. 107, 1965, V. Raghavan.	Adhyāya. Śloka
NṛttaSaṁ.	Nṛttasaṁgraha, RPGM. 17, 1956, Priyabala Shah.	Line
Nṛtyā.	Nṛtyādhyāya, Aśokamalla, Allahabad 1969, Vachaspati Gairola.	Śloka
NṛtyaK.	Nṛtyaratnakośa, Kumbhakarṇadeva, RPGM. 24, Rasiklal Chotalal Parikh and Priyabala Shah.	Ullāsa. Parīkṣaṇa. Śloka
Nyās.	Nyāsa = Kāśikāvivaraṇapañjikā, Jinendrabuddhi, GGM. 1913–1925, Srish Chandra Chakravarti.	Volume. Page. Line (*on* Adhyāya. Pāda. Sūtra)
Nyāyāmṛ.	Nyāyāmṛta, Vyāsatīrtha, NSP. 1908 with the comm. of Śrīnivāsatīrtha, T. R. Krishnacharya.	Folio. Line
Nyāyāva.	Nyāyāvatāra, Siddhasena Divākara, LJL. 2, 1915, Satis Chandra Vidyabhusana.	Śloka
NyāyBh.	Nyāyabhāṣya on Nyāyasūtra, Vātsyāyana, POS. 58, 1939, Ganganatha Jha.	Page. Line (*on* Adhyāya. Āhnika. Sūtra)
NyāyBi.	Nyāyabindu, Dharmakīrti, TSWS. 2, 1955 with Nyāyabinduṭīkā of Dharmottara and Dharmottarapradīpa of Durveka Miśra, Dalsukhbhai Malvania.	Pariccheda. Sūtra.
NyāBiṬ.	Nyāyabinduṭikā, Dharmottara=NyāyBi.	Page. Line (*on* Pariccheda. Sūtra)

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NyāyK.	Nyāyakośa, Bhīmācārya Jhalakīkar, BSPS. 49, 1928, Vāsudev Shāstri Abhyankar.	Page
NyāyKa.	Nyāyakandalī on Praśastapādabhāṣya, Śrīdhara, VSS. 6, 1895, Vindhyeśvarīprasāda Dvivedin.	Page. Line
NyāyKu.	Nyāyakuliśa, Ātreya Rāmānuja, AUPS. 1, 1938, R. Ramanujachari and K. Srinivasacharya.	Page. Line
NyāyKuA.	Nyāyakusumāñjali, Udayana, Tiruvadi 1941, with the comm. Kusumāñjalivistara in two volumes (Vol. I = pp. 1–192, Vol. II = pp. 193–246 and 1–114), T. Viraraghavacharya.	Volume (Part). Page. Line
NyāyMa.	Nyāyamakaranda, Ānandabodha, ChSS. 1907, with the comm. of Citsukha, N. S. N. Swāmi Bālarāma Udaseen Māndālika.	Page. Line
NyāyMañ.	Nyāyamañjarī, Jayantabhaṭṭa, KSS. 106, Nyāya Section Nos. 15 and 16, 1934–1936, Sūryanārāyaṇa Śukla.	Part. Page. Line
NyāyMāVi.	Nyāyamālāvistara on Jaiminīyanyāyamālā, Mādhavācārya, ASS. 24, 1946, Śivadatta Śarma.	Page. Line (*on* Adhyāya. Pāda. Adhikaraṇa)
NyāyPari.	Nyāyapariśuddhi, Veṅkaṭanātha, ChSS. 1923, with the comm. Nyāyasārasamā of Śrīnivāsa, Lakshmanacharya.	Page. Line
NyāyPra.	Nyāyapraveśa, Diṅnāga, GOS. 38, 1930 = Nyāyapraveśasūtra pp. 1–8, Nyāyapraveśavṛtti of Haribhadra pp. 9–37, Nyāyapraveśavṛttipañjikā by Pārśvadeva, pp. 38–82, Anandshankar B. Dhruva.	Page. Line
NyāyRa.	Nyāyaratnākara on Ślokavārttika, Pārthasārathi Miśra, ChSS. 1898, (Saṁvat 1955)	Page. Line (*on* Sūtra or Adhikaraṇa (Section). Śloka)
NyāyRaMā.	Nyāyaratnamālā, Pārthasārathi Miśra, ChSS. 7, 1900, Gangadhara Shastri.	Page. Line
NyāySā.	Nyāyasāra, Bhāsarvajña, BI., New Series 1240, 1910, with the comm. Nyāyatātparyadīpikā of Jayasiṁhasūri, Satis Chandra Vidyabhusana.	Page. Line
NyāySiA.	Nyāyasiddhāñjana, Vedāntadeśika, VDGM, Vedāntavibhāga 2, 1940, pp. 187–267, Srikrishnamachārya Swāmin and Aṇṇaṅgarāchārya.	Page. Line
NyāySū.	Nyāyasūtra, Gautama Akṣapāda, POS. 58, 1939, with the Bhāṣya of Vātsyāyana, Ganganatha Jha.	Adhyāya. Āhnika. Sūtra
NyāySu.(Ja.)	Nyāyasudhā, Jayatīrtha, Kumbhakonam.	Folio. Line (*on* Adhyāya. Pāda. Adhikaraṇa)
NyāySu.(So)	Nyāyasudhā on Tantravārtika, Someśvara, ChSS. 1909, Mukunda Shāstri.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
NyāyVār.	Nyāyavārttika, Uddyotakara, BI. 113, 1887, (Saṁvat 1944), V. P. Dvivedī.	Page. Line (*on* Adhyāya. Āhnika. Sūtra)
NyāyVārPari.	Nyāyavārttikatātparyapariśuddhi, Udayana, BI. New Series 1302–1467; 1911–1924, with the comm. Nyāyanibandhaprakāśa of Vardhamānopādhyāya, Vindhyeśvarī Prasād Dvivedin and Lakshmana Sāstri Drāvida.	Page. Line
NyāyVi.	Nyāyaviniścaya, Akalaṅka, SJS. 12, 1939, = Akalaṅkagranthatraya pp. 29–94, Mahendra Kumar Śāstrī.	Work i. e. 2 and Śloka
P.	Aṣṭādhyāyī, Pāṇini, Leipzig, 1887, Otto Böhtlingk.	Adhyāya. Pāda. Sūtra
PadārthRaMā.	Padārtharatnamālā, Raghunātha Pandit.	Page
PadārthaSaṁ.	Padārthadharmasaṁgraha, Praśastapāda, VSS. 6, 1895, with the comm. Nyāyakandalī of Śrīdhara, Vindhyeśvarī Prasāda Dvivedin.	Page. Line
PadārthaTaNi.	Padārthatattvanirūpaṇa, Harvard–Yenching Institute Studies XVII, Harvard University Press, Cambridge, Mass. 1957, Karl H. Potter.	Text ref. as given in the text
PādaTā.	Pādatāḍitaka, Śyāmilaka, CaturBhā. 4.	Page. Line
PadCan.	Padacandrikā on Amarakoṣa, Rāyamukuṭa, CSCRS. 48, 1966, Kali Kumar Dutta.	Kāṇḍa. Śloka
PadMañ.	Padamañjarī on Kāśikāvṛtti on Aṣṭādhyāyī, Haradatta, Prāchya Bhāratī Series 2–7; Varanasi 1965–67, Kāśikāvṛtti with Nyāsa and Padamañjarī in six volumes, Swami Dvarika Das Shastri and Kalika Prasad Shukla.	*on* KāśiVṛ. *on* P. (Adhyāya. Pāda Sūtra)
PadmP.	Padmapurāṇa, ASS. 1893, 1894, 1919, Vishvanatha Narayana Mandalik.	Khaṇḍa. Adhyāya. Śloka
PadmP.(Ra.)	Padmapurāṇa or Padmacarita, Raviṣeṇa, MDJG. 29, 30, 31; 1927 (Saṁvat 1985), Darbari Lal.	Parvan. Śloka
PadmPrā.	Padmaprābhṛtaka, Śūdraka, CaturBhā. 1.	Page. Line
PadyaCū.	Padyacūḍāmaṇi, Buddhaghoṣācārya, Madras 1921, with the comm. of K. Venkatesvara Sastri and D. S. Satakopa Acharya, M. Ranga Acharya and S. Kuppuswami Sastri.	Sarga. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
PadyāTa.	Padyāmṛtataraṅgiṇī, Haribhāskara, SKS. Vol. 1, 1941, Jatindra Bimal Chaudhuri.	Śloka
PadyaVe.	Padyaveṇī, Veṇīdatta, SKS. Vol. 3, 1944, Jatindra Bimal Chaudhuri.	Śloka
PaiṅgU.	Paiṅgalopaniṣad, NSP. 1948, ĪśāVimśU. pp. 420–426, Narayan Ram Acharya.	Page. Line (Adhyāya. Śloka *or* Section)
PālaGoKa.	Pālagopālakathānaka, Jinakīrti, BSGW. 69, 1917, Johannes Hertel.	Śloka
Pañcā.	Pañcākhyānaka, Pūrṇabhadra, HOS. 11, 1908, Johannes Hertel.	Page. Line
PañcaBraU.	Pañcabrahmopaniṣad, NSP. 1948, ĪśāVimśU. pp. 586–8, Narayan Ram Acharya.	Passage *or* Śloka
PañcaRā.(Ha.).	Pañcarātra, Hayaśīrṣa, VRS. 1952, Bhuban Mohan Sāṅkhyatīrtha.	Kāṇḍa. Paṭala. Śloka
PañcaRā.(Nā.)	Pañcarātra, Nārada, BI. 1865, Rev. K. M. Banerjea.	Rātra. Adhyāya. Śloka (Line)
PañcBr.	Pañcaviṁśabrāhmaṇa or Tāṇḍyamahābrāhmaṇa, BI. 1870, with the comm. of Sāyaṇācārya, Ānandachandra Vedāntavāgīśa.	Adhyāya. Khaṇḍa. Mantra
PañcDa.	Pañcadaśī, Vidyāraṇya, NSP. 1949, with the comm. of Rāmakṛṣṇa, Narayan Ram Acharya.	Prakaraṇa. Śloka
Pañcī.	Pañcīkaraṇa, Śaṅkarācārya, VVP., WS. 16, MiscPra. 2, pp. 189–190.	Page. Line
PañcPā.	Pañcapādikā, Padmapāda, VSS. 3, 1891, Rāmaśāstrī Bhāgavatācharya.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
PañcPra.	Pañcaprakriyā, Sarvajñātman, Bulletin of the Sanskrit Deptt. No. 4, 1946, University of Madras, with the commentaries of Ānandajñāna and Pūrṇavidyamuni, T. R. Chintamaṇi.	Page. Line
PañcRā.	Pañcarātra, Bhāsa, POS, 54, 1951, BhāNāCa. pp. 373–419, C. R. Devadhar.	Aṅka. Śloka (Line)
PāñcRāRa.	Pāñcarātrarakṣā, Vedāntadeśika, ALS. 36, 1942, M. Duraiswami Aiyangar and T. Venugopalacharya.	Page. Line
PañcSā.	Pañcasāyaka, Jyotirīśvara, PSP. 1877, Sadananda Śāstrī.	Sāyaka. Śloka
PañcSi.	Pañcasiddhāntikā, Varāhamihira, Benares, 1889, with the comm. Pañcasiddhāntikāprakāśikā of Sudhākara Dvivedī, G. Thibaut and S. Dvivedi.	Adhyāya. Śloka (with corrected reference in brackets)
PañcT.	Pañcatantra, AOS. 2, 1924, Franklin Edgerton.	Tantra. Śloka (Page. Line)
PañcTaPra.	Pañcatattvaprakāśa, Veṇīdatta, Kashi, Sam. 1930.	Page. Line
PāṇḍaC.	Pāṇḍavacarita, Devaprabha, KM. 93, 1911, Kedāranātha and Wāsudeva Laxman Shāstrī Paṇashikar; also Bhavanagar Ed. (1936), Shastri Jethlal Sharma.	Sarga. Śloka
PāṇḍuA.	Pāṇḍuraṅgāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 36–8.	Śloka
PāṇiŚi.	Pāṇinīyaśikṣā, Calcutta 1938, pp. 39–44. The Ṛk. Recension with the commentaries Pañjikā and Prakāśa, Manomohan Ghosh.	Śloka
PāṇiTaVāNaMā.	Pāṇinitantravādanakṣatramālā, Appayya Dīkṣita, VGR. 2, 1910, R. Krishnamacharya.	Page. Line
PāraGS.	Pāraskaragṛhyasūtra, GPP. 1917, with the comm. of Karka, Jayarāma, Harihara, Gadādhara and Viśvanātha, Mahādeva Gaṅgādhara Bākre.	Kāṇḍa. Kaṇḍikā. Sūtra
ParaHamsPaU.	Paramahaṁsaparivrājakopaniṣad, NSP. 1948, ĪśāVimśU. pp. 482–5, Narayan Ram Acharya.	Page. Line
ParaHamsU.	Paramahaṁsopaniṣad, NSP. 1948, ĪśāVimśU. pp. 165–66, Narayan Ram Acharya.	Page. Line
ParaLaMañ.	Paramalaghumañjūṣā, Nāgeśa, HSS. 43, 1935, Pandit Śri Sadashiva Śarma Shastri.	Page. Line
ParamāKā.	Paramānandakāvya, Paramānanda, GOS. 120, 1952, Govind Sakharam Sardesai.	Page. Line
ParamāSā.	Paramārthasāra, Abhinavagupta, KSTS. 7, 1916, with the Vṛtti of Yogarāja, Jagadisha Chandra Chatterji.	Kārikā
PāramāU.	Pāramātmikopaniṣad, MB. 1970, USaṁ. II, pp. 86–207, Jagdish Shastri.	Anuvāka. Mantra
ParaNā.	Paramānandīyanāmamālā, Makarandadāsa, BCSJS 7, 1968, E. D. Kulkarni.	Line
PārāyU.	Pārāyaṇopaniṣad, MB. 1970, USaṁ. II, pp. 302–303, Jagdish Shastri.	Page. Line
ParaS.	Paramasaṁhitā, GOS. 86, 1940, S. Krishnaswami Aiyangar.	Adhyāya. Śloka
PāraS.	Pārameśvarasaṁhitā, Srirangam 1953, Govindacharya.	Adhyāya. Śloka
PārāŚi.	Pārāśarīśikṣā, BSS. 1893, ŚikSaṁ. pp. 52–71, Yugalakiśora Vyāsa.	Śloka
ParāSm.	Parāśarasmṛti or Parāśaradharmasaṁhitā, BS(P)S. 1893–1919 with the comm. of Sāyaṇa Mādhavācārya, Vāman Śāstri Islāmpurkar.	Adhyāya. Śloka
PārāSū.	Pārānandasūtra, GOS. 56, 1931, Swāmī Trivikrama Tīrtha.	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
ParaśuKS.	Paraśurāmakalpasūtra, GOS. 22, 1950, with the comm. of Rāmeśvara, Sakarlal Yajneswar Sastri Dave.	Khaṇḍa. **Pariccheda (Page. Line)**
ParāTri.	Parātriṁśikā, KSTS. 18, 1918, with the comm. Tattvaviveka of Abhinavagupta, Mukunda Rāma Shāstrī.	Page. Line
ParibhāŚe.	Paribhāṣenduśekhara, Nāgoji Bhaṭṭa, BORI. 1962 with the comm. Tattvādarśa of V. S. Abhyankar, K. V. Abhyankar.	Paribhāṣā
PārijāHa.	Pārijātaharaṇa, Umāpati, JBORS. Vol. 3 : 1, 1917, pp. 27–58.	Śloka (Line)
ParīMuSū.	Parīkṣāmukhasūtra, Māṇikyanandī, Benares 1964, Hiralal Jain.	Samuddeśa. **Sūtra**
PariPar.	Pariśiṣṭaparvan or Sthavirāvalīcarita, Hemacandra, BI. 1932, Hermann Jacobi.	Sarga. **Śloka**
PariVṛ.(Nī.)	Paribhāṣāvṛtti, Nīlakaṇṭhadīkṣita, TSS. 46, 1915, T. Gaṇapati Śāstrī.	Page. Line
PariVṛ.(Sī.)	Paribhāṣāvṛtti, Sīradeva, BSS. 13, 22; 1887; Harinātha Dube.	Page. Line
ParṇāParGra.	Parṇālaparvatagrahaṇākhyāna, Jayarāmakavi, Poona 1923, Sadashiv Divekar.	Adhyāya. **Śloka**
PārśvanāSta.	Pārśvanāthastava, Jinaprabhasūri, KM. Part 7, 1907 pp. 107–9, Durgāprasād and Wāsudeva Laxmaṇ Shāstrī Paṇaśīkar.	Śloka.
PārśvC.	Pārśvanāthacarita, Bhāvadeva, YJGM. 32, 1912, Hargovinddas and Bechardas.	Sarga. **Śloka**
PārśvSta.	Pārśvastava, Jinaprabhasūri, KM. Part 7, 1907 pp. 117–9.	Śloka
PārthPa.	Pārthaparākrama, Prahlādanadeva, GOS. 4, 1917.	Śloka (Line)
PārvPa.	Pārvatīpariṇaya, Bāṇa Bhaṭṭa, NSP. 1923, V. L. Panshikar.	Aṅka. Śloka **(Line)**
ParyāMu.	Paryāyamuktāvalī, Haricaraṇasena, Patna 1947, Reprint from JBRS. Vols. 31, 32, Tarapada Chowdhury.	Adhyāya. **Sloka**
ParyāRaMā.	Paryāyaratnamālā, Mādhavakara, Patna 1946, Reprint from Patna University Journal Vol. 2, Tarapada Chowdhuri.	Varga. **Line**
ParyāŚaRa.	Paryāyaśabdaratna, Dhanañjayabhaṭṭa, BCSJS. 12, 1971, E. D. Kulkarni and M. C. Dixit.	Line
PāśBraU.	Pāśupatabrahmopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 523–26, Narayan Ram Acharya.	Sarga. **Śloka**
PāśSū.	Pāśupatasūtra, TSS. 143, 1940, with Pañcārthabhāṣya of Kauṇḍinya, R. Ananthakrishna Sastri.	Section *or* **Śloka**
PauṣkS.	Pauṣkarasaṁhitā, Melkoṭe 1934, Śrī Yatirāja Sampatkumāra Rāmānujamuni.	Page. Line
PavaDū.(Dh.)	Pavanadūta, Dhoyī, SSPGM. 13, 1926, Chintaharan Chakravarti.	Śloka
PavaDū.(Vā.)	Pavanadūta, Vādicandra, KM. Part 13, 1916, pp. 9–24, Durgāprasād and Wāsudev Laxmaṇ Shāstrī Pansīkar.	Śloka
PhiṭSū.	Phiṭsūtra, NSP. 1942, SiddhāKau. pp. 759–60.	Sūtra
PiṇḍU.	Piṇḍopaniṣad, MB. 1970, USaṁ. II, pp. 29–30, Jagdish Shastri.	Page. Line
PītāU.	Pītāmbaropaniṣad, MB. 1970, USaṁ. II, pp. 421–22, Jagdish Shastri.	Page. Line
PrabaCin.	Prabandhacintāmaṇi, Merutuṅga, SJS. 1, 1933, Jinavijayamuni.	Page. Line
PrabaK.	Prabandhakośa, Rājaśekhara, SJS. 6, 1935, Jinavijayamuni.	Page. Line
PrabhāC.	Prabhāvakacarita, Prabhācandra, SJS. 13, 1940, Jinavijayamuni.	Page. Line
PraboCan.	Prabodhacandrodaya, Kṛṣṇamiśra, Lipsiae 1845, Hermannus Brockhaus.	Aṅka. Śloka **(Page. Line)**
PraboSu.	Prabodhasudhākara, Śaṅkarācārya, VVP. WS. 16 MiscPra. 2, pp. 1–39.	Śloka
Pradī.	Pradīpa on Vyākaraṇamahābhāṣya, Kaiyaṭa, NSP. 1951(I), 1935 (II), 1937 (III), 1942 (IV), 1945 (V), Chapters 1–6, Śivadatta D. Kudāla, Raghunātha Śāstrī and Bhārgava Śāstrī Joshi; RSGM. 30, 1938, Chapters 7–8, Guruprasada Shastri.	Volume. Page **A.** *or* **B. Line** (*on* Adhyāya. **Pāda. Sūtra**)
PrajāSm.	Prajāpatismṛti, ASS. 48, SmSam. pp. 90–8.	Adhyāya. **Śloka**
PrakaPañ.	Prakaraṇapañcikā, Śālikanātha, BHUDS. 4, 1961, A. Subrahmanya Sastri.	Page. Line
PrakaVi.	Prakaṭārthavivaraṇa on Brahmasūtrabhāṣya of Śaṅkarācārya, Anubhūtisvarūpācārya, MUSS. 9, 1935, 1939, T. R. Chintāmaṇi.	Page. Line
PrakriKau.	Prakriyākaumudī, Rāmacandra, BSPS. 78, 82, 1925–1931, with the comm. Prasāda of Viṭṭhala, Kamalashankar Pranashankar Trivedi.	Volume. Page. **Line**
PramāLa.	Pramāṇalakṣaṇa, Ānandatīrtha, DaśaPra. pp. 235–7a.	Folio. Line
PramāMā.	Pramāṇamālā, Chowkhamba, Benares 1907, appendix to NyāyMa., B. U. Mandalika.	Page. Line
PramāMī.	Pramāṇamīmāṁsā, Hemacandra, SJS. 9, 1939, with author's own Vṛtti, Sukhlalji Sanghavi.	Adhyāya. Āhnika. **Sūtra; for Vṛtti :** Page. Line (*on* **Above**)

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
PramāṇaNaTĀlo.	Pramāṇanayatattvāloka, Vādi Devasūri, Lalbhai Dalpatbhai Series 6, 16, 24; BSV. 1965ff. in three parts, with the Ratnākarāvatārikā of Ratnaprabhasūri, Dalsukh Malavania.	Pariccheda. Sūtra
PramāSaṁ.	Pramāṇasaṁgraha, Akalaṅka, SJS. 12, 1939, AkaGraTra. pp. 97–127, Mahendra Kumar Śāstrī.	Work i. e. 3 and Śloka
PramāVār.	Pramāṇavārttika, Dharmakīrti, Appendix to JBORS. XXIV. 1937 Rāhula Sāṅkṛtyāyana.	Pariccheda. Śloka
PramāVāBh.	Pramāṇavārttikabhāṣya or Vārttikālaṅkāra, Prajñākaragupta, TSWS. 1, 1953, Rāhula Sāṅkṛtyāyana.	Page. Line
PramāVāSvopVṛ.	Pramāṇavārttikasvopajñavṛtti, Dharmakīrti, Hindu Vishvavidyalaya Nepal Rajya Sanskrit Series Vol. II, 1959, Dalsukhbhai Malvania.	Page. Line
PrameRaMā.	Prameyaratnamālā on ParīMuSū. Anantavīrya, Benares 1964, Hiralal Jain.	Page. Line
Prāṇābha.	Prāṇābharaṇa, Paṇḍitarāja Jagannātha, OUSA. 1958, PKSaṁ. pp. 111–20, Aryendra Sharma.	Śloka
PrāṇāU.	Prāṇāgnihotropaniṣad. NSP. 1948, ĪśāViṁśU. pp. 588–90, Narayan Ram Acharya.	Khaṇḍa. Section
PraṇU.1	Praṇavopaniṣad1, MB. 1970, USaṁ. II, pp. 30–32, Jagdish Shastri.	Page. Line
PraṇU.2	Praṇavopaniṣad2, MB. 1970, USaṁ. II. pp. 32–37, Jagdish Shastri.	Page. Line
PrapañcaMiKha.	Prapañcamithyātvānumānakhaṇḍana, Ānandatīrtha, DaśaPra. p. 240A.	Folio. Line
Prasā.	Prasāda on Prakriyākaumudī, Viṭṭhala, BSPS. 78, 82; 1925, 1931, Kamalashankar Pranashankar Trivedi.	Volume. Page. Line
PrasaPa.	Prasannapadā on MūlaMāKā. Candrkīrti, BB. 4, 1903–13, Louis de la Vallée Poussin.	Page. Line
PrasaRā.	Prasannarāghava, Jayadeva, Poona 1894, S. M. Paranjape and N. S. Panse.	Aṅka. Śloka (Line)
PraśnaU.	Praśnopaniṣad, VSM. 1958, AṣṭādU. pp. 28–37, V. P. Limaye and and R. D. Vadekar.	Praśna. Mantra
PraśnaUBh.	Praśnopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 4, pp. 237–306.	Page. Line (*on* Praśna. Mantra)
PraśnJñā.	Praśnajñāna, Bhaṭṭotpala, Bangalore 1949, V. Subrahmanya Sastri.	Śloka
PraśnoRaMā.	Praśnottararatnamālā, Vimala, KM. Part 7, 1907, pp. 121–23; Durgāprasād and Wāsudeva Laxmaṇ Shāstrī Paṇashīkar.	Śloka
PraśnoRaMāli.	Praśnottararatnamālikā, Śaṅkarācārya, VVP. WS. 16, MiscPra. 85–104.	Śloka
PrasthāBhe.	Prasthānabheda, Madhusūdanasarasvatī, VVP. 1912.	Page. Line
PrātaḥSt.	Prātaḥsmaraṇastotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 112–3.	Śloka
PratāYaBhū.	Pratāparudrayaśobhūṣaṇa, Vidyānātha, BSPS. 1909, with the comm. Ratnāpaṇa of Kumārasvāmin, Kamalāśaṅkara Prāṇaśaṅkara Trivedi.	Page. Line
Prati.	Pratimā, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 249–320, C. R. Devadhar.	Aṅka. Śloka (Line)
PratiYau.	Pratijñāyaugandharāyaṇa, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 57–108, C. R. Devadhar.	Aṅka. Śloka (Line)
PrātiSū.	Prātimokṣasūtra, Calcutta 1954, Anukul Chandra Banerjee.	Page. Line
PratyabhiHṛ.	Pratyabhijñāhṛdaya, Kṣemarāja, KSTS. 3, 1911, Jagadisha Chandra Chatterji.	Page. Line (Sūtra)
	AL. 1938 with English Trans. By K. F. Leidecker.	Page. Line
PratyabhiVi.	Īśvarapratyabhijñāvimarśinī, Abhinavagupta, SBT. 70. 83; 1938, 1950, K. A. Subramania Iyer and K. C. Pandey.	Volume. Page. Line (Adhikāra. Āhnika. Kārikā)
Prauḍhā.	Prauḍhānubhūti, Śaṅkarācārya, VVP. WS. 16, MiscPra. 211–217.	Śloka
PriyDa.	Priyadarśikā, Harṣa, IIS. 10, 1923, G. K. Nariman.	Aṅka. Śloka (Line)
PṛthvīVi.	Pṛthvīrājavijaya, Jayānaka, VY. 1941, with the comm. of Jonarāja, Gaurīshaṅkar Hīrāchand Ojha and Chandradhar Sharmā Gulerī.	Sarga. Śloka
PurāPraSaṁ.	Purātanaprabandhasaṁgraha, SJS. 2, 1936, Jinavijayamuni.	Page. Line
Puruṣ.	Puruṣakāra on Daiva, Kṛṣṇalīlāśuka, TSS. 1. 1905, T. Gaṇapati Sāstrī.	Page. Line. (*on* Kārikā)
PuruṣPa.	Puruṣaparīkṣā, Vidyāpati, LVP. 1927, Chandrakanta Pathak.	Page. Line
PūrvBhāCam.	Pūrvabhāratacampū, Mānaveda, TSS. 209, 1963, with a comm. of Kṛṣṇa, K. Raghavan Pillai.	Stabaka. Śloka (Line)
PurvottaVāNaMā.	Pūrvottaramīmāṁsāvādanakṣatramālā, Appayya Dīkṣita, VVP. 1912.	Page. Line
PuṣpBāVi.	Puṣpabāṇavilāsa, Kālidāsa, NSP. 1942, with the comm. of Veṅkaṭasārvabhauma, Narayan Ram Acharya.	Śloka
PuṣpSū.	Puṣpasūtra, München 1908, Richard Simon.	Prapāṭhaka. Khaṇḍa. Sūtra
RādhU.	Rādhopaniṣad, MB. 1970, USaṁ. II pp. 208–13, Jagdish Shastri.	Page. Line (Prapāṭhaka)
Rāgh.	Rāghavīya, Rāmapāṇivāda, University of Travancore, SS. 146, 1942, L. A. Ravi Varmā.	Sarga. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
RāghNai.	Rāghavanaiṣadhīya, Haradattasūri, KM. 57, 1896, with author's own commentary, Śivadatta and Kāśīnāth Pāṇḍurang]Parab.	Sarga. Śloka
RāghPāṇ.(Dha.)	Rāghavapāṇḍavīya=Dvisandhāna, Dhanaṁjaya, KM. 49, 1895, with a comm. of Badarīnātha, Śivadatta and Kāśīnāth Paṇḍurang Parab.	Sarga. Śloka
RāghPāṇ.(Ka.)	Rāghavapāṇḍavīya, Kavirāja, KM. 62, 1897, with a comm. of Śaśadhara, Śivadatta and K. P. Parab.	Sarga. Śloka
Raghunā.	Raghunāthābhyudaya, Rāmabhadrāmbā, Bulletin of the Sanskrit Department 2, University of Madras 1934, T. R. Chintamani.	Sarga. Śloka
RaghuVa.	Raghuvaṁśa, Kālidāsa, NSP. 1948, with a comm. of Mallinātha, Narayan Ram Acharya.	Sarga. Śloka
RāgVi.	Rāgavibodha, Somanātha, ALS. 48, 1945, with author's own comm. S. Subrahmaṇya Sastri.	Viveka. Śloka
RājavallabhaNi.	Rājavallabhanighaṇṭu, VP, 1911.	Paricchedа. Śloka
RājeKaPū.	Rājendrakarṇapūra, Śambhu, KM. Part 1, 1886, pp. 22–3, Durgāprasāda and Kāśhīnātha Pāṇḍuranga Paraba,	Śloka
RājMār.	Rājamārtaṇḍa = Bhojavṛtti on Yogasūtras, Bhojadeva, Calcutta, 1903, Jibananda Vidyasagara.	Page. Line
RājNi.	Rājanighaṇṭu, Narahari.	Page. Line from the Dhanvantari-nigaṇṭu.
RājNīRa.	Rajanītiratnākara, Caṇḍeśvara, BORS. 1936, Kashiprasad Jayaswal.	Page. Line
RājŚyāU.	Rājaśyāmalārahasyopaniṣad, MB. 1970, USaṁ. II. pp. 423–26, Jagdish Shastri.	Page. Line
RājTa.(Ka.)	Rājataraṅgiṇī, Kalhaṇa, BS(P)S. 45, 51; 1892, 1894, Durgāprasāda.	Taraṅga. Śloka
RājTa.(Jo.)	Rājataraṅgiṇī, Jonarāja, BS(P)S. 54, 1896, pp. 1–116, P Peterson.	Śloka
RājTa.(Prā.)	Rājataraṅgiṇī, Prājyabhaṭṭa, BS(P)S. 54, 1896, pp. 321–406, P. Peterson.	Śloka
RājTa.(Śrī.)	Rājataraṅgiṇī, Śrīvara, BS(P)S 54, 1896, pp. 117–320, P. Peterson.	Taraṅga (Sarga). Śloka
RākṣaKā.	Rākṣasakāvya, Ravideva, NSP. 1922.	Śloka
Rāmā.	Rāmāyaṇa, Vālmīki, OI. 1958 ff. (Bālakāṇḍa to Yuddhakāṇḍa) G. H. Bhatt and others, GPP. 1920, (Uttarakāṇḍa)	a) Kāṇḍa. Sarga, Śloka. b) Kāṇḍa. Śloka with asterisk (and line) for the foot-note passages) ; c) Kāṇḍa. App. Śloka (line)
Rāmābhyu.	Rāmābhyudaya, Yaśovarman, JOR. Vol. 3, 1929, pp. 268–70, R. Ramamurti.	Page. Line
RāmāCam.	Rāmāyaṇacampū or Campūrāmāyaṇa, Bhoja and Lakṣmaṇasūri, NSP. 1939, with a comm. of Rāmacandra Budhendra, Nārāyaṇ Rām Ācharya.	Kāṇḍa. Śloka (Line)
RāmāMañ.	Rāmāyaṇamañjarī, Kṣemendra, KM. 83, 1903, Bhavadatta Śāstrī and Kāśīnāth Pāṇḍurang Parab.	Page. Line
RāmāSāSt.	Rāmāyaṇasārasaṅgraharaghuvīrastava, Nīlakaṇṭha Dīkṣita, IFI. 36, 1967, pp. 177–91, Pierre-Sylvain Filliozat.	Śloka
Rāmāṣṭa.	Rāmāṣṭaprāsa, Rāmabhadra Dikṣita, KM. Part 10, 1903, pp. 18–52, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
RāmBāSta.	Rāmabāṇastava, Rāmabhadradīkṣita, KM. Part 12, 1938, pp. 20–42, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka
RāmC.	Rāmacarita, Abhinanda, GOS. 46, 1930, K. S. Rāmaswāmi Śāstri.	Sarga. Śloka (for Sargas 37–40 addititional indication App. 1 or 2 is given in brackets)
RāmCāSta.	Rāmacāpastava, Rāmabhadradīkṣita, KM. Part 12, 1938, pp. 1–20, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka
RāmKṛViKā.	Rāmakṛṣṇavilomakāvya, Sūryakavi, KM. Part 11, 1933, pp. 172–191 Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
RāmPūTāU.	Rāmapūrvatāpinyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 395–400, Narayan Ram Acharya.	Upaniṣad. Śloka
RāmRaU.	Rāmarahasyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 386–95, Narayan Ram Acharya.	Adhyāya. Śloka
RāmoTāU.	Rāmottaratāpinyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 401–5, Narayan Ram Acharya.	Page. Line (Section [Śloka.])
Rasā.	Rasārṇava, Śaṅkara Miśra, BI. 1908–10.	Paṭala. Śloka
RasāSu.	Rasārṇavasudhākara, Śiṅgabhūpāla, TSS. 50, 1916, T. Gaṇapati Śāstrī.	Page. Line (Vilāsa. Sūtra)
RaseCin.	Rasendracintāmaṇi, Ḍhuṇḍhukanātha, VP. 1901, Baladevaprasad Mishra.	Adhyāya. Section (Page. Line)

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
RasGaṅ.	Rasagaṅgādhara, Jagannāthapaṇḍita, KM. 12, 1947, with a comm. of Nāgeśa and Saralā of Mathurānātha Śāstrī.	Page. Line
RasiJī.	Rasikajīvana, Gadādharabhaṭṭa, SKS. 4, 1944, Jatindra Bimal Chaudhuri.	Śloka
RasiRañ.	Rasikarañjana, Rāmacandrakavi KM. Part 4, 1899, pp. 80–122, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka
RasMañ.	Rasamañjarī, Bhānubhaṭṭa, BSS. Work 21, 1904, with commentaries Vyaṅgyārthakaumudī of Ananta Paṇḍita and Prakāśa of Nāgeśa Bhaṭṭa, Rāma Śāstri Tailaṅga.	Śloka (Line)
RasPraSu.	Rasaprakāśasudhākara, Yaśodhara, AVGM. 11, 1911, Jādavji Tricumji Ācharya.	Adhyāya. Śloka
RasRaSa.	Rasaratnasamuccaya, Vāgbhaṭa, ASS. 19, 1905.	Adhyāya. Śloka
RasTa.	Rasataraṅgiṇī, Bhānumiśra, VP. 1914, Jīvanātha Ojha.	Page. Line
Rāṣṭrau.	Rāṣṭrauḍhavaṁśa, Rudra, GOS. 5, 1917, Ember Krishnamacharya.	Sarga. Śloka
RasSa.	Rasasadanabhāṇa, Yuvarāja, KM. 37, 1922, Kedaranath and V. L. Panshikar.	Śloka. Line
RatiMañ.	Ratimañjarī, Jayadeva, HSS. 258, 1955, Ramākānta Dvivedī.	Śloka
RatiRa.	Ratiramaṇa, Siddhanāgārjuna, Calcutta, 1909.	Adhyāya. Śloka
RatiRaha.	Ratirahasya, Kokkoka, Lahore, with the comm. Dīpikā of Kañcīnātha, Sadananda Sastri.	Adhyāya. Śloka
RatiPra.	Ratiratnapradīpikā, Śrīdevarājamahārāja, Mysore 1923, K. Rangaswami Iyengar.	Adhyāya. Śloka
RatiŚā.	Ratiśāstra, Calcutta 1926, Abinash Chandra Ghose.	Page. Line
Ratnā.	Ratnāvalī, Harṣa, NSP. 1938, with the comm. Prabhā of Nārāyaṇa Śarman, K. M. Joglekar.	Aṅka. Śloka (Line)
RatnāAva.	Ratnākarāvatārikā, Ratnaprabhasūri, BSV. 1965ff. in three Parts Dalsukh Malavaniya.	Volume. Page. Line (Pariccheda. Sūtra)
RatnaCūKa.	Ratnacūḍakathā, Jñānasāgara, YJGM. 1918.	Śloka
RauhiC.	Rauhiṇeyacarita, Devamūrti, Jaina Ātmānanda Sabhā, Bhavnagar 1916.	Śloka
Rāvaṇā.	Rāvaṇārjunīya, Bhaṭṭa Bhīma, KM. 68, 1900, Śivadatta and Kāśhīnāth Pāṇḍurang Parab.	Sarga. Śloka
RomāŚ.	Romāvalīśataka, Viśveśvara Paṇḍita, KM. Part 8, 1891. pp. 135–51, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
ṚPrāti.	Ṛkprātiśākhya, Śaunaka, Leipzig 1856, Max Müller.	Paṭala. Śloka
ṚTPrāti.	Ṛktantraprātiśākhya, Lahore 1933, Surya Kanta Shastri.	Sūtra (Line)
ṚtuSaṁ.	Ṛtusaṁhāra, Kālidāsa, NSP. 1952, with a comm. Candrikā of Maṇirāma, Narayan Ram Acharya.	Sarga. Śloka
RudrāJābāU.	Rudrākṣajābālopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 567–570, Narayan Ram Acharya.	Page. Line (Section [Śloka])
RudrHṛU.	Rudrahṛdayopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 550–552, Narayan Ram Acharya.	Śloka
RudrU.	Rudropaniṣad, MB. 1970, USaṁ. II. pp. 308–309, Jagdish Shastri.	Page. Line
RugVi.	Rugviniścaya or Rogaviniścaya or Mādhavanidāna, Mādhavakara, NSP. 1955, with the comm. Madhukośa of Vijayarakṣita and Śrīkaṇṭhadatta and extracts from Ātaṅkadarpaṇa, Jādavji Tricumji Ācharya.	Nidāna. Śloka
RukmiHa.	Rukmiṇīharaṇa, Vatsarāja, GOS. 8, RūpaṢaṭ. pp. 37–74.	Aṅka. Śloka (Line)
RūpaṢaṭ.	Rūpakaṣaṭka, Vatsarāja, GOS. 8, 1918.	
Rūpāva.	Rūpāvatāra, Dharmakīrti, Madras 1927, in two parts, M. Rangacarya.	Part. Page. (*on* Adhyāya. Pāda. Sūtra)
ṚV.	Ṛgveda, London 1849–74, with the comm. of Sāyaṇa, Max Müller.	Maṇḍala. Sūkta. Ṛc.
ŚābaBh.	Śābarabhāṣya on Jaiminīyamīmāṁsādarśana, Śabarasvāmin, ASS. 97, 1929–1934; with the commentaries Prabhā of Vaidyanātha Śāstrī and Tantravārtika of Kumārilabhaṭṭa, T. Subbā Śāstrī.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
ŚabdaBhePra.(Ma.)	Śabdabhedaprakāśa, Maheśvara, Leipzig, 1940, with the comm. of Jñānavimalagaṇi, Auguste Kümmel.	Nirdeśa. Śloka
ŚabdaBhePra.(Pu.)	Śabdabhedaprakāśa (Śabdadvaidhakośa), Puruṣottama NSP. 1929, V. L. Panshikar.	Page. Line
ŚabdaRa.(Su.)	Śabdaratnākara, Sādhusundaragaṇi, YJGM. 36, 1912, Hargovinddas and Bechardas.	Kāṇḍa. Śloka
ŚabdaRa.(Vā.)	Śabdaratnākara, Vāmanabhaṭṭabāṇa, Mithila Institute, Darbhanga, 1965, B. R. Sharma.	Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
ŚabdaRaSaK.	Śabdaratnasamanvayakośa, Śahajī, GOS. 59, 1932, Vitthalram Lalluram Shastri.	Page. Line
ŚabdaSaṁ.	Śabdasaṁgraha, cf. Agastyanighaṇṭu.	
SabhāŚ.	Sabhārañjanaśataka, Nīlakaṇṭhadīkṣita, BMS. 35, 1942, pp. 12–22, C. Sankara Rama Sastri.	Śloka
SadācāAnu.	Sadācarānusandhāna, Śaṅkarācārya, VVP. WS. 16, MiscPra. 2, pp. 107–114.	Śloka
SadānaU.	Sadānandopaniṣad, MB. 1970, USaṁ. II. pp. 378–380, Jagdish Shastri.	Page. Line
ṢaḍdarSa.(Ha.)	Ṣaḍdarśanasamuccaya, Haribhadra, BI. work 167, 1905, with the comm. Tarkarahasyadīpikā of Guṇaratna, Luigi Suali.	Śloka
ṢaḍdarSa.(Rā.)	Ṣaḍdarśanasamuccaya, Rājaśekharasūri, YJGM. 17, 1910, Hargovinddas and Bechardas.	Śloka
SaddhaPuṇ.	Saddharmapuṇḍarīkasūtra, BST. 6, 1960, P. L. Vaidya.	Page. Line
ṢaḍrasaNi.	Ṣaḍrasanighaṇṭu or Abhidhānaratnamālā, Caturagraja, Photo copy of the microfilm from Paris.	Page. Line
ṢaḍṛVa.	Ṣaḍṛtuvarṇana, Vrajarāja Dīkṣita, KM. Part 14, 1938, pp. 124–31, Durgāprasād and K. P. Parab.	Śloka
SaduktiKa.	Saduktikarṇāmṛta, Śrīdharadāsa, PSS. 15, 1933, Ramavatara Sharma.	Page. Line
ṢaḍviBr.	Ṣaḍviṁśabrāhmaṇa, Leiden 1908, with the comm. Vijñāpana, Herman Frederik Eelsingh.	Prapāṭhaka. Kāṇḍa. Mantra
SāhiDa.	Sāhityadarpaṇa, Viśvanātha, NSP. 1922, with the Vivṛti of Rāmacaraṇa Tarkavāgīśa Bhaṭṭācārya, Durgāprasāda Dviveda.	Page. Line
SāhiSā.	Sāhityasāra, Sarveśvara, TSS. 160, 1948.	Prakāśa. Śloka
SahṛLī.	Sahṛdayalīlā, Rājānaka Ruyyaka (Rucaka), KM. Part 5, 1937, pp. 183–187, Durgāprasād and Kāshīnāth Pāṇḍurang Parab.	Page. Line
ŚaiśiŚi.	Śaiśirīyaśikṣā, JVS. 2, 1935, pp. 197–216, Tarapada Chowdhury.	Line
ŚaivaPari.	Śaivaparibhāṣā, Jñānaśivācārya, OLP. 90, Mysore 1950, Iyengar and Rāmashastri.	Page. Line
Śāk.	Abhijñānaśākuntala, Kālidāsa, HOS. 16, 1922, Richard Pischel.	Aṅka. Śloka (Line)
ŚākaṭāPari.	Śākaṭāyanaparibhāṣāsūtra, BORI. 1967, PariSaṁ. pp. 44–6, K. V. Abhyankar.	Sūtra
ŚākaṭāVyā.	Śākaṭāyanavyākaraṇa, Benares, with the Cintāmaṇi of Ācārya Pravarayakṣavarmā, Munnalal Jain.	Adhyāya. Pāda. Sūtra
ŚaktiSaṁT.	Śaktisaṁgamatantra, GOS. 61, 91, 104; 1932–1947, Benoytosh Bhattacharya.	Khaṇḍa. Paṭala. Śloka
ŚaktiVā.	Śaktivāda, Gadādhara, KSS. 57, 1927, with the commentaries Mañjūṣā of Kṛṣṇa Bhaṭa, Vivṛti of Mādhava Bhaṭṭācārya and Vinodinī of Goswāmī Dāmodara Śāstrī.	Page. Line
ŚāliC.	Śālibhadracarita, Dharmakumāra, YJGM. 15, 1910.	Prakaraṇa. Śloka
Śaliho.	Śalihotra, Bhoja, SIAL. 11, 1953, E. D. Kulkarni.	Line
SamaMā.	Samayamātṛkā, Kṣemendra, KM. 10, 1925, Pt. Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Samaya. Śloka
SamarāSaṁ.	Samarādityasaṁkṣepa or Saṁkṣepasamarāditya, Pradyumnasūri, AVSS. 8, 1928, Umanga Vijaya Gani.	Adhyāya. Śloka
SamarāSū.	Samarāṅgaṇasūtradhāra, Bhojadeva, GOS. 25, 32; 1924, 1925, T. Gaṇapati Śāstrī.	(Volume) Adhyāya. Śloka; (for the Chapt. 57 after the 210th Śloka : Volume. Page. Line)
SāmaraU.	Sāmarahasyopaniṣad, MB. 1970, USaṁ. II, pp. 219–292, Jagdish Shastri.	Page. Line
SāmaViBr.	Sāmavidhānabrāhmaṇa, KSVS. 1, 1964, B. R. Sharma.	Prapāṭhaka. Khaṇḍa. Paragraph
SambaSi.	Sambandhasiddhi, Utpala = SiTrayī. 3.	Siddhi i. e. 3 and Śloka
SaṁgīMa.	Saṁgītamakaranda, Nārada, GOS. 16, 1920, Mangesh Rāmakrishna Tailaṅg.	Adhyāya. Śloka
SaṁgīPā.	Saṁgītapārijāta, Ahobalapaṇḍita, Saṁgīta Kāryālaya, Hathras 1941.	Śloka (Line)
SaṁgīRa.	Saṁgītaratnākara, Śārṅgadeva, in four volumes ALS. 30, Vol. 1, 1943; 43, Vol. 2, 1959 (Revised by V. Krishnamacharya); 78 Vol. 3, 1951; 86 Vol. 4, 1953; S. Subrahmanya Sastri.	Volume. Page. Line (Adhyāya. (Prakaraṇa) Śloka)
SaṁhiUBr.	Saṁhitopaniṣadbrāhmaṇa, KSVS. 3, 1965, Bellikoth Ramachandra Sharma.	Khaṇḍa. Brāhmaṇa
SāṁkhyaKā.	Sāṁkhyakārikā, Īśvarakṛṣṇa, BSS. 9, 1905, with Gauḍapādabhāṣya, Bechanarāma Tripāṭhī.	Kārikā.

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
SāṁkhyaKāBh.	Sāṁkhyakārikābhāṣya, Gauḍapāda, BSS. 9, 1905, Bechanarāma Tripāṭhī.	Page. Line (*on* Kārikā)
SāṁkhyaPraBh.	Sāṁkhyapravacanabhāṣya, Vijñānabhikṣu, HOS. 2, 1943, Richard Garbe.	Page. Line (*on* Adhyāya. Sūtra)
SāṁkhyaPraSū.	Sāṁkhyapravacanasūtra, Kapila, HOS. 2, 1943, Richard Garbe.	Adhyāya. Sūtra
SāṁkhyaSūVṛ.	Sāṁkhyasūtravṛtti, Aniruddha, BI. 1888, Richard Garbe.	Page. Line (*on* Adhyāya. Sūtra)
SāṁkhyaTaKau.	Sāṁkhyatattvakaumudī on Sāṁkhyakārikā, Vācaspatimiśra, NSP. 1940, with the comm. Sārabodhinī of Śivanārāyaṇa Śāstri.	Page. Line (*on* Kārikā)
SāṁkhyaTaPra.	Sāṁkhyatattvapradīpa, Kavirājayati, ChSS. 246, 1920, Sāṁkhyasaṁgraha, pp. 151–178. Vindhyeśvarī Prasāda Dvivedin.	Page. Line
SaṁkṣeŚā.	Saṁkṣepaśārīraka, Sarvajñātman, HSS. 18, 1924, with the Gloss Sārasaṁgraha of Madhusūdanasarasvatī, Bhau Sastri Vajhe.	Adhyāya. Śloka (Part. Page. Line)
SaṁnyāU.	Saṁnyāsopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 475–482, Narayan Ram Acharya.	Adhyāya. (Śloka. Line)
SamudraMa.	Samudramathana, Vatsarāja, GOS. 8, 1918, RūpaṢaṭ. pp. 149–191, Chimanlal D. Dalal.	Aṅka. Śloka (Line)
SaṁvaSm.	Saṁvartasmṛti, ASS. 48, 1905; SmSaṁ. pp. 411–414.	Śloka
SaṁviSi.	Saṁvitsiddhi, Yāmunācārya, ChSS, 10, 1900, SiddhiTra. pp. 81–98, Swami Sriram Misra Sastri.	Page. Line
SamyaKau.	Samyaktvakaumudī, Surata 1939.	Page. Line
SanatBh.	Sanatsujātīyabhāṣya, Śaṅkarācārya, VVP. WS. 13, pp. 169–312.	Page. Line (Adhyāya. Śloka)
ŚāṇḍU.	Śāṇḍilyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 409–420, Narayan Ram Acharya.	Page. Line (Adhyāya. Section)
ŚaṅkaDigVi.(Mā.)	Śaṅkaradigvijaya, Mādhava Vidyāraṇya, ASS. 22, 1891, with the comm. Ḍiṇḍima of Dhanapatisūri.	Sarga. Śloka
SaṅkarKā.	Saṅkarṣakāṇḍa, Reprint from P. 1894, with Bhāṭṭacandrikā of Bhāskarabhaṭṭa, Swāmī Rāma Miśra Śāstrī.	Adhyāya. Pāda. Sūtra
SaṅkarKāBh.	Saṅkarṣakāṇḍabhāṣya, Devasvāmin, Reprint from AOR. 1965, S. Subrahmanya Sastri.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
SaṅkarU.	Saṅkarṣaṇopaniṣad, MB. 1970, USaṁ. II, pp. 218–219, Jagdish Shastri.	Page. Line
ŚaṅkaVi.(Ā.)	Śaṅkaravijaya, Ānandagiri, BI. 1868, Navadvīpa Goswami and Jayanarayaṇa Tarkapañcānana.	Page. Line
ŚāṅkhāĀ.	Śāṅkhyāyana Āraṇyaka, ASS. 90, 1922, Shridhara Shastri Pathak.	Adhyāya. Khaṇḍa (Page. Line)
ŚāṅkhāGS.	Śāṅkhāyanagṛhyasūtra, New Delhi 1960, with extracts of the comm. of Nārāyaṇa and Paddhati of Rāmacandra, S. R. Sehgal.	Adhyāya. Khaṇḍa. Sūtra
ŚaṅkhaLiSm.	Śaṅkhalikhitasmṛti, ASS. 48, 1905, SmSam. pp. 372–73.	Śloka
ŚaṅkhaSm.	Saṅkhasmṛti, ASS. 48, 1905, SmSam. pp. 374–395.	Adhyāya. Śloka
ŚāṅkhāŚS.	Śāṅkhāyanaśrautasūtra, BI. 1888, 1891, 1897, with the comm. of Varadattasuta Ānartīya, Alfred Hillebrandt.	Adhyāya. Khaṇḍa. Sūtra
ŚāntaVi.	Śāntavilāsa, Nīlakaṇṭha Dīkṣita, KM. Part 6, 1890, pp. 12–20, Pt. Durgāprāsad and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka
ŚāntiŚ.	Śāntiśataka, Silhaṇa, Calcutta 1871, Kāvyasaṅgraha, pp. 300–320, Jivananda Vidyasagara.	Pariccheda. Śloka
SaptaPa.	Saptapadārthī, Śivāditya, Bombay 1919, with the comm. Padārthacandrikā of Śeṣānanta, V. S. Ghāte.	Para (Page)
Sārā.	Sārāvalī, Kalyāṇavarman, NSP. 1928, V. Subrahmanya Śāstri.	Adhyāya. Śloka
ŚarabhU.	Śarabhopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 354–357, Narayan Ram Acharya.	Section *or* Śloka
ŚāraBhuA.	Śāradābhujaṅgaprayātāṣṭaka, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 137–39.	Śloka
ŚāradīNā.	Śāradīyākhyanāmamālā, Harṣakīrti, SIAL. 6, 1951, Madhukar Mangesh Patkar.	Line
SaraKaṇṭhā.	Sarasvatīkaṇṭhābharaṇa, Bhojadeva, KM. 94, 1934, with the comm. of Rāmasiṁha (I–III) and Jagaddhara (IV), Kedārnāth Śarmā and Wāsudev Laxmaṇ Śāstrī Paṇśīkar.	Page. Line
SaraKaṇṭhā.(Gr.)	Sarasvatīkaṇṭhābharaṇa, Bhoja, MUSS. 11, 1937, T. R. Chintamaṇi.	Adhyāya. Pāda. Sūtra
SaraRaU.	Sarasvatīrahasyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 644–648, Narayan Ram Acharya.	Section. Mantra
SārasvaVyā.	Sārasvatavyākaraṇa, Anubhūtisvarūpācārya, KSS. 111, 1935, with commentaries Subodhikā of Candrakīrti, and Prasāda of Vāsudeva Bhaṭṭa, Navakiśora Kara Śarmā.	Ardha. Section. Sūtra
ŚāraTi.	Śāradātilaka, Lakṣmaṇadeśikendra, TTS. 14, 1933, A. Avalon.	Paṭala. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
ŚārīU.	Śārīrakopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 453–54, Narayan Ram Acharya.	Section *or* Śloka
Śarka.	Śarkarikā on Ślokavārttika, Jayamiśra, MUSS. 17, 1946, C. Kunhan Raja.	Page. Line
ŚārṅgaPa.	Śārṅgadharapaddhati, BS(P)S. 37, 1888, 1910, P. Peterson.	Śloka
ŚārṅgaS.	Śārṅgadharasaṁhitā, Śārṅgadhara, NSP. 1920, with the comm. Dīpikā of Āḍhamalla and Gūḍhārthadīpikā of Kāśirāma, Paraśurāma Sastri.	Khaṇḍa. Adhyāya. Śloka
SārSaṁ.	Sārasaṁgraha, Rūpa Kavirāja, Asutosh Sanskrit Series No. III, Calcutta 1949, Krishnagopal Goswami Sastri.	Page. Line
SarvaAnu.	Sarvānukramaṇī, Kātyāyana, Oxford 1886, A. A. Macdonell.	For Paribhāṣā : Kāṇḍa. Sūtra; For Sarvānukramaṇī : Maṇḍala. Sūkta; For Anuvāka : Śloka; For Chandas : Śloka
SarvaDaKau.	Sarvadarśanakaumudī, Mādhavasarasvatī, TSS. 135, 1938, Sāmbaśiva Śāstrī.	Page. Line
SarvaDaSaṁ.	Sarvadarśanasaṁgraha, Sāyaṇa Mādhavācārya, Govt. Or. Ser. Class A, No. 1, (BORI) 1951, Vasudeva Shastri Abhyankar.	Darśana. Line
SarvaMaSaṁ.	Sarvamatasaṁgraha, TSS. 62, 1918, T. Ganapati Sastri.	Page. Line
SarvaSāU.	Sarvasāropaniṣad, NSP. 1948, ĪśāViṁśU. pp. 253–54, Narayan Ram Acharya.	Section *or* Passage
SarvāSi.	Sarvārthasiddhi, Pūjyapāda, JPMJGM. Sanskrit Grantha 13, 1955, Phoolchandra Siddhānt Shastry.	Ādhyāya. Sūtra (Page. Line)
SarvaSiSaṁ.	Sarvasiddhāntasaṁgraha, Śaṅkarācārya, Madras 1909, M. Raṅgācārya.	Prakaraṇa. Śloka
SarvaVeSāSaṁ.	Sarvavedāntasiddhāntasārasaṁgraha, Śaṅkarācārya, VVP. WS. 15, pp. 101–258.	Śloka
ŚāstrDī.	Śāstradīpikā, Pārthasārathimiśra, NSP. 1915, with the commentaries Mayūkhamālikā of Somanātha and Yuktisnehaprapuraṇī with Siddhāntacandrikāgūḍhārthavivaraṇa of Rāmakṛṣṇa, Dharmadatta (Baccā) Jhā.	Page. Line (*on* Adhyāya. Pāda. Adhikaraṇa)
ŚataRaSaṁ.	Śataratnasaṁgraha, Umāpatiśivācārya, with the comm. Śataratnollekhanī, TTS. 22, Calcutta 1943.	Verse (for Text) Page. Line (for comm.)
ŚātāSm.	Śātātapasmṛti, ASS. 48, 1905, SmSam. pp. 396–410.	Adhyāya. Śloka
ŚatBr.	Śatapathabrāhmaṇa, ChSS. 96, 1964, Albrecht Weber.	Kāṇḍa. Adhyāya. Brāhmaṇa. Varga
ṢaṭcakraNi.	Ṣaṭcakranirūpaṇa, Pūrṇānanda, TTS. 2, 1941, Pañcāhnana Bhattacharya.	Śloka
ŚatDū.	Śatadūṣaṇī, Vedāntadeśika, VDGM. Vedānta Vibhāga 1, 1940, Aṇṇaṅgarācārya.	Page. Line
ṢaṭPaSt.	Ṣaṭpadīstotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 117–18.	Śloka
ŚatŚlo.	Śataślokī, Śaṅkarācārya, VVP. WS. 15, MiscPra. 1, pp. 67–94.	Śloka
ŚatTra.	Śatakatraya, Dhanadarāja, KM. 13, 1916, pp. 33–80, Kedaranāth Durgaprasad, Revised by Wāsudeva Laxmaṇ Shāstri Pansīkar.	Śataka. Śloka
ŚatTrayī.	Śatakatrayī = Bhartṛharisubhāṣitasaṁgraha, Bhartṛhari, SJS. 23, 1948, D. D Kosambi.	Śloka
SātvaT.	Sātvatatantra, ChSS. 427, 1934. Ananta Śāstrī Phadke.	Paṭala. Śloka
ŚātyāU.	Śātyāyanīyopaniṣad, NSP. 1948, ĪśāViṁśU. pp, 616–19, Narayan Ram Acharya.	Śloka
SaubhāLaU.	Saubhāgyalakṣmyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 653–55, Narayan Ram Acharya.	Page. Line
Śaunako.	Śaunakopaniṣad, VSM. 1958, AṣṭādU. pp. 373–76, V. P. Limaye and R. D. Vadekar.	Paragraph. Line
Saund.	Saundarananda, Aśvaghoṣa, PUOP. 1928, E. H. Johnston.	Sarga. Śloka
SaundL.	Saundaryalaharī, VVP. WS. 17, Stotras 1, pp. 125–150.	Śloka
SaurP.	Saurapurāṇa, ASS. 18, 1889, Kashinath Shastri Lele.	Adhyāya. Śloka
SāviU.	Sāvitryupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 519–520, Narayan Ram Acharya.	Passage
ŚeṣaNā.	Śeṣanāmamālā, Hemacandra, DLJP. 92, 1946, AbhiCin. pp 205–228.	Śloka
SetuBa.	Setubandha *on* Nityaṣoḍaśikārṇava ASS. 56, 1908, Kashinath Shastri Agashe.	Page. Line
SevyaSev.	Sevyasevakopadeśa, Kṣemendra, KM. Part 2, 1886, pp. 79–84. Durgaprasād and Kāśhīnath Pāṇḍuranga Parab.	Śloka
SiddhāĀSta.	Siddhāntāgamastava, Jinaprabhasūri, KM. Part 7, 1907, pp. 86–94, Durgāprasād and Panshikar.	Śloka
SiddhāBi.	Siddhāntabindu, Madhusūdanasarasvatī, Govt. Or Ser. Class A. No.	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
	II (BORI.) 1928, with editor's comm. Vasudev Shastri Abhyankar.	
SiddhaHe.	Siddhahemaśabdānuśāsana, Hemacandra, YJGM. 3, 1905.	Adhyāya. Pāda. Sūtra
SiddhāKau.	Siddhāntakaumudī, Bhaṭṭoji Dīkṣita, NSP. 1942, with Tattvabodhinī of Jñānendra Sarasvatī and Subodhinī of Jayakṛṣṇa Bhārgava Śāstrī Jośī.	Page. Line
SiddhāLeSaṁ.	Siddhāntaleśasaṁgraha, Appayya Dīkṣita, AMS. 5, with Kṛṣṇālaṅkāra of Kṛṣṇānandatīrtha, Harihara Śastri.	Page. Line
SiddhāMu.	Siddhāntamuktāvalī, cf. BhāṣāPa.	Page. Line (*on* Kārikā)
SiddhāRa.	Siddhāntaratna or Daśaślokī, Nimbārka, ChSS. 113, 123; 1907–1908, Vedāntaratnamañjūṣā, Ratna Gopāl Bhaṭṭa.	Śloka (Page. Line)
SiddhāSāU.	Siddhāñtasoropaniṣad, MB. 1970, USaṁ. II. pp. 383–89, Jagdish Shastri.	Page. Line (Āvaraṇa)
SiddhāSi.	Sīddhāntasiddhāñjana, Kṛṣṇānanda Sarasvati, TSS. 47, 48, 58, 61; 1916; 17, 18, T. Ganapati Śāstrī.	Part. Page. Line
SiddhāŚi.	Siddhāntaśiromaṇi, Bhāskarācārya, KSS. 72. 1929 = Grahagaṇita and Golādhyāya.	
SiddhāŚikhU.	Siddhāntaśikhopaniṣad, MB. 1970, USaṁ. II, pp. 380–83, Jagdish Shastri.	Page. Line
SiddhāTa.	Siddhāntatattva, Anantadeva, Reprint from P. 1900, M. R. Tailanga.	Page. Line
SiddhāTaVi.	Siddhāntatattvaviveka, Kamalākara Bhaṭṭa, BSS. 1885, Sudhākara Dube.	Page. Line (Śeṣavāsanā.)
SiddhiTra.	Siddhitraya, Yāmunācārya, ChSS. 10, 1900, Ramamiśra Sastri.	Page. Line
SiddhYo.	Siddhayoga or Vṛndamādhava, Vṛnda, ASS. 27, 1894, with the comm. Kusumāvalī of Śrīkaṇṭhadatta, Hanamanta Shastri Krishna Shastri Padhye.	Adhyāya. Śloka
ŚikṣāSa.	Śikṣāsamuccaya, Śāntideva, IIR, 1, 1957, Cecil Bendall.	Page. Line
ŚilpaRa.	Śilparatna, Śrīkumāra, TSS. 75, 1922, T. Gaṇapati Śāstrī and TSS. 98, 1929, K. Sāmbaśiva Śāstrī.	Bhāga. Adhyāya. Śloka
SiṁhāDvā.	Siṁhāsanadvātriṁśikā, HOS. 27, 1926, Franklin Edgerton.	Page. Śloka (Line)
SindūPra.	Sindūraprakara, Somaprabhācārya, BJSS. 5, 1940.	Śloka
SiPriSt.	Siddhipriyastotra, Devanandin, KM. Part 7, 1907, pp. 30–35, Durgāprasād and V. L. Panshikar.	Śloka
ŚiśuVa.	Śiśupālavadha, Māgha, NSP, 1957, with the comm. Sarvaṅkaṣā of Mallinātha, Narayan Ram Acharya.	Sarga. Śloka
SītāSva.	Sītāsvayaṁvarakāvya, Harikṛṣṇa Bhaṭṭa, KM. Part 14, 1938, pp. 113–124, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka
SītāU.	Sītopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 337–39, Narayan Ram Acharya.	Section
SiTrayī.	Siddhitrayī, Utpala, KSTS. 34, 1921, Madhusudana Kaul.	Siddhi. Śloka
ŚivaK.	Śivakoṣa, Śivadatta, SIAL. 7, 1952, with the author's own comm. R. G. Harshe.	Line
ŚivaKePāSt.	Śivakeśādipādāntavarṇanastotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 63–70.	Śloka
ŚivāL.	Śivānandalaharī, Śaṅkarācārya, VVP., WS, 17, Stotras 1, pp. 26–51.	Śloka
ŚivaNāA.	Śivanāmāvalyaṣṭaka, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 116–18.	Śloka
ŚivaP.	Śivapurāṇa, VP. 1954.	Saṁhitā (Khaṇḍa). Adhyāya. Śloka. (Folio. Line)
ŚivāpaKṣaSt.	Śivāparādhakṣamāpanastotra, Śaṅkarācārya, VVP., WS. 17, Stotras, 1, pp, 74–8.	Śloka
ŚivārkaMaDī.	Śivārkamaṇidīpikā on the Brahmasūtrabhāṣya of Śrīkaṇṭha, Appayya Dīkṣita, BMSS. 1, 1908–1918, R. Halasyanatha Sastri.	Volume. Page. Line (*on* Adhyāya. Pāda. Sūtra)
ŚivBhuSt.	Śivabhujaṁgastotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 15–25.	Śloka
ŚivDr.	Śivadṛṣṭi, Somānandanātha, KSTS. 54, 1934, with the Vṛtti of Utpala.	Āhnika. Śloka
ŚivLī.	Śivalīlārṇava, Nīlakaṇṭha Dīkṣita, VVSS. 18, 1911.	Sarga. Śloka
ŚivotkaMañ.	Śivotkarṣamañjarī, Nīlakaṇṭha Dīkṣita, IFI., 1967, Pierre–Sylvain Filliozat.	Śloka
ŚivPāKeSt.	Śivapādādikeśāntavarṇanastotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 52–62.	Śloka
ŚivPañNaMā.	Śivapañcākṣaranakṣatramālāstotra, Śaṅkarācārya, VVP., WS. 18, Stotras 2, pp. 122–9.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
ŚivPañSt.	Śivapañcākṣarastotra, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 119–120.	Śloka
ŚivS.	Śivasaṁhitā, SBH. 15, 1, 1942, Nandlal Sinha.	Avatāra. Śloka
ŚivSaṁU.[1]	Sivasaṁkalpopaniṣad[1], MB. 1970, USaṁ. II. pp. 318–319, Jagdish Shastri.	Śloka
ŚivSaṁU.[2]	Śīvasaṁkalpopanisad[2], MB. 1970, USaṁ. II, pp. 319–323, Jagdish Shastri.	Śloka
ŚivSto.	Śivastotrāvalī, Utpalācārya ChSS. 15, with the comm. of Kṣemarāja, Vārāṇaśī 1964. cf. Stotrā.	Stotra. Stanza
ŚivStu.(L.)	Śīvastuti, Laṅkeśvara, KM. Part 1, 1886, pp. 6–8, Durgāprasāda and Kāśhīnātha Pāṇduranga Paraba.	Śloka
ŚivStu.(N.)	Śivastuti, Nārāyaṇa Paṇḍita, KM. Part 9, 1916, pp. 109–114, with a comm. Śivadatta and Vāsudeva Laxmaṇ Śāstrī Paṇaśīkar.	Śloka
ŚivSū.	Śivasūtra, Vasugupta, KSTS. 4, 5; 1916, Jagadisha Chandra Chatterji.	Unmeṣa. Sūtra
ŚivSū.(Gr.)	Śivsūtras, cf. P.	Sūtra No.
SivU.	Śivopaniṣad, MB. 1970, USaṁ. II, pp. 324–78, Jagdish Shastri.	Adhyāya. Śloka
SkandP.	Skandapurāṇa, VP. 1910, with a comm. of Rāmānanda on the Kāśīkhaṇḍa.	Khaṇḍa (Māhātmya [Bhāga]) Adhyāya. Sloka
SkandU.	Skandopaniṣad, NSP. 1948, ĪśāViṁśU. p. 357–58, Narayan Ram Acharya.	Śloka
ŚlokaVār.	Ślokavārttika, Kumārila, ChSS. Samvat 1955. with the comm. Nyāyaratnākara of Pārthasārathimiśra, Rama Sastri Tailanga.	Sūtra *or* Adhikaraṇa (Section) (Page. Line)
SmṛtiCan.	Smṛticandrikā, Devaṇṇabhaṭṭa, BS. 1914–21, in Six Volumes 43, I Saṁskārakāṇḍa 1914, 1. 233, 44, II Āhnikakāṇḍa 1914, 234–631, 45, III Vyavahārakāṇḍa Pt. 1, 1914, 1–316, 48, IV Vyavahārakāṇḍa Pt. 2, 1916, 317–773, L. Srinivasacharya, 52, V, Śrāddhakāṇḍa. 1918, 1–452, 56, VI Āśaucakāṇḍa 1921, 1–203, R. Shama Sastry.	Volume. Page. Line
ṢoU.	Ṣoḍhopaniṣad, MB. 1970, USaṁ. II, pp. 472–73, Jagdish Shastri.	Page. Line
SphoṭSi.	Sphoṭasiddhi, Maṇḍana Miśra, MUSS. 6, 1931, with the comm. Gopālikā of Parameśvara, S. K. Rāmanātha Shastrī	Pgae. Line
Sphuṭā.	Sphuṭārthā on Abhidharmakośa, Yaśomitra, COS. 31, 1949, 1957, Narendra Nath Law.	Kośasthāna. Page. Line (*on* Kośasthāna. Śloka),
ŚrīĀnandVṛCa.	ŚrīĀnandavṛndāvanacampū, Kavikarṇapūra. Vṛndavana 1974, Vanamalidasa Shastri.	Stabaka. Section
ŚrīBh.	Śrībhāṣya on Brahmasūtra, Rāmānuja. BS(P)S. 68, 1914, Vasudev Shastri Abhyankar.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
ŚriGopāCa.	Śrīgopālacampū, Jīvagosvāmin, Vrindavana 1969, in two parts viz. Pūrvacampū and Uttaracampū, Vanamalidasa Shastri.	Volume. Pūraṇa. Section
ŚrīKaC.	Śrīkaṇṭhacarita, Maṅkhaka, KM. 3, 1887. with the comm. of Jonarāja.	Sarga. Śloka
SrīkarBh.	Śrīkarabhāṣya, Śrīpati, Bangalore, 1936, C. Hayavadana Rao.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
ŚrīPārśvaC.	Śrīpārśvanāthacarita, Vādirājasūri, MDJG, 4, 1916, Manoharlal Shastri.	Sarga. Śloka
ŚrīRāmaBhuSt.	Śrīrāmabhujaṅgaprayātastotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2. pp. 3–10.	Śloka
ŚrīVīraŚt.	Śrīvīranirvāṇakalyāṇastotra, -kastava, Jinaprabhasūri, KM. Part 7, 1907, pp. 119–121, Durgāprasād and K. P. Parab.	Śloka
ŚrīVīraSta.	Śrīvīrastava, Jinaprabhācārya, KM. Part 7, 1907, pp. 112–15, Durgāprasād and K. P. Parab.	Śloka
ŚrīViṣṇuBhuSt.	Śrīviṣṇubhujaṅgaprayātastotra, Śaṅkarācārya, VVP. WS, 18, Stotras 2, pp. 18–21.	Śloka
ŚṛṅgāBhū.	Śṛṅgārabhūṣaṇa, Vāmanabhaṭṭabāṇa, KM. 58, 1927, Śivadatta and Wāsudev Laxmaṇ Shāstrī Paṇśīkar.	Śloka (Line)
ŚṛṅgāDī.	Śṛṅgāradīpikā, Harihara, ZDMG. 57, 1903, pp. 709–739, R. Schmidt.	Pariccheda. Śloka
ŚṛṅgāKaTri.	Śṛṅgārakalikātriśatī, Kāmarāja Dīkṣita, KM. Part 14, 1938, pp. 86–112, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śataka. Śloka
ŚṛṅgāMañ.(A.)	Śṛṅgāramañjarī, Akbar Shah, HADP. 1951, V. Raghavan.	Page. Line
ŚṛṅgāMañ.(Bho.)	Śṛṅgāramañjarī, Bhoja, SJS. 30, 1959, Kalpalata K. Munshi.	Page. Line
ŚṛṅgāPra.	Śṛṅgāraprakāśa, Bhoja, Mysore, 1955, 1956, G. R. Josyer.	Page. Line
ŚṛṅgārāL.	Śṛṅgārāmṛtalaharī, Sāmarāja Dīkṣita, KM. Part 14, 1938, pp. 131–172, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Page. Line
ŚṛṅgāŚ.(Ja)	Śṛṅgāraśataka, Janārdana Bhaṭṭa, KM. Part 11, 1933, pp. 157–172, Sivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
ŚṛṅgāŚ.(Na.)	Śṛṅgāraśataka, Narahari, KM. Part 12, 1938, pp. 42–60, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka
ŚṛṅgāSar.	Śṛṅgārasarvasvabhāṇa, Nallā Dīkṣita, KM. 78, 1925, Śivadatta and Wāsudeva Laxman Shāstrī Paṇśīkar.	Śloka (Line)
ŚṛṅgāTi.(Rā.)	Śṛṅgāratilakabhāṇa, Rāmabhadradīkṣita, KM. 44, 1938, Kedārnātha.	Śloka. (Line)
ŚṛṅgāTi.(Ru.)	Śṛṅgāratilaka, Rudraṭa, Kiel 1886, R. Pischel.	Pariccheda. Śloka
ŚṛṅgāVaiTa.	Śṛṅgāravairāgyataraṅgiṇī, Somaprabha, KM. Part 5, 1888, pp. 124–141, with the comm. Sukhabodhikā, Pt. Durgāprasād and K. P. Parab.	Śloka
ŚrutaBo.	Śrutabodha, VP. 1937, with a comm.	Śloka
ŚrutaPra.	Śrutaprakāśikā, Sudarśana, Ubhayavedāntagranthamālā, 1967, in two volumes, Uttamur T. Viraraghavacharya.	Vol. (first Vol. with divisions A & B). Page. Line (*on* Adhyāya. Pāda. Sūtra)
StavMā.	Stavamālā, Rūpagosvāmin (or Śrīrūpadeva), KM. 84, 1903, with a comm. of Jīvadeva, Bhagavaddatta and K. P. Parab.	Page. Line
SthānṬ.	Sthānāṅgaṭīkā, Abhayadeva, NSP. 1918.	Folio. Line
Stotrā.	Śivatostrāvalī, Utpaladeva, ChSS. 15, 1903, with the Vivṛti of Kṣemarāja, Kalicharana Mitra.	Stotra. Śloka
SubāU.	Subālopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 242–250, Narayan Ram Acharya.	Khaṇḍa
SubhaDha.	Subhadrādhanañjaya, Kulaśekharavarma(n), TSS. 13, 1912, T. Gaṇapati Śāstrī.	Aṅka. Śloka (Line)
SubhāNī.	Subhāṣitanīvī, Veṅkaṭanātha, KM. Part 8, 1891, pp. 151–164, Pt. Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Paddhati. Śloka
SubhāRaK.	Subhāṣitaratnakoṣa, HOS. 42, 1957, D. D. Kosambi and V. V. Gokhale.	Vrajyā. Śloka
SubhāRaSaṁ.	Subhāṣitaratnasaṁdoha, Amitagati, KM. 82, 1932, Bhavadatta Śāstrī and Kāśīnāth Pāṇḍurang Parab.	Śloka
Subhāṣi.	Subhāṣitāvali, Vallabhadeva, BS(P)S. 31, 1886, Peter Peterson and Durgāprasāda.	Śloka
Subodhi.	Subodhinī on Mitākṣarā on Yājñavalkyasmṛti, Bhaṭṭaviśveśvara, CHLT. 3, 1914, J. R. Gharpure.	Page. Line (Adhyāya. Śloka)
Subrahma.	Subrahmaṇyabhujaṅga, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 6–14.	Śloka
SudarCam.	Sudarśanacampū, Kṛṣṇānanda, KM. Part 14, 1938, pp. 67–77, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka. (Line)
SudarŚ.	Sudarśanaśataka, Kūranārāyaṇa, KM. Part 8, 1891, pp. 1–51, Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka
SudarU.	Sudarśanopaniṣad, MB. 1970, USaṁ. II, pp. 293–295, Jagdish Shastri.	Page. Line
SudhāL.	Sudhālaharī, Jagannātha, OUSA. 1967, PKSaṁ. pp. 31–34. Aryendra Sharma.	Śloka
ŚukraNī.	Śukranītisāra, Madras 1882, Gustav Oppert.	Adhyāya (Prakaraṇa). Śloka
ŚukRaU.	Śukarahasyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 257–260, Narayan Ram Acharya.	Page. Line (Section. Mantra)
ŚukSa.	Śukasaptati, München 1898, Richard Schmidt.	Page. Line
SūktiMu.	Sūktimuktāvalī, Jalhaṇa, GOS. 82, 1938, Embar Krishnamacharya.	Paddhati. Śloka
SūktiRa.	Sūktiratnahāra, Kaliṅgarāja, TSS. 141, 1938, K. Sāmbaśiva Śāstrī.	Paddhati. Śloka
SūktiSu.	Sūktisundara. Sundaradeva, SKS. 3, 1943, Jatīndra Bimal Chaudhuri.	Śloka
SumukhU.	Sumukhyupaniṣad, MB. 1970, USaṁ. II, pp. 473–474, Jagdish Shastri.	Page. Line
SundaŚ.	Sundarīśataka, Utprekṣāvallabha, KM. Part 9, 1893, pp. 100–108, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
Surath.	Surathotsava, Someśvara, KM. 73, 1902, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Sarga. Śloka
SūryaŚ.	Sūryaśataka, Mayūra, IIS. 9, 1917, pp. 81–226, George Payn Quackenbos.	Śloka
SūrySi.	Sūryasiddhānta, KSS. 144, 1946, with the comm. Tattvāmṛta, Kapileśvara Chaudhary.	Adhyāya. Śloka
SūryaTāU.	Sūryatāpinyupaniṣad, MB. 1970. USaṁ. II, pp. 54–60, Jagdish Shastri.	Page. Line (Paṭala)
SūryU.	Sūryopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 509–510, Narayan Ram Acharya.	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
SuśruS.	Suśrutasaṁhitā, NSP. 1938, with the comm. Nibandhasaṁgraha of Ḍalhaṇācārya and Nyāyacandrikā Pañjikā of Gayadāsāchārya, Jādavji Trikamji Āchārya and Nārāyaṇ Rām Āchārya.	Sthāna. Adhyāya. **Sūtra**
SuvarṇaMā.	Suvarṇamālāstuti, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 79–91.	Śloka
SuvṛTi.	Suvṛttatilaka, Kṣemendra, KM. Part 2, 1886, pp, 29–54, Durgāprasād and K. P. Parab.	Vinyāsa. Śloka (= standing for Udāharaṇa)
SV.	Sāmaveda, Leipzig 1848, Theodor Benfey.	Ārcika. Prapāṭhaka. **Ardha.** Daśati. Sūtra
SvāhāSu.	Svāhāsudhākara, Śrīnārāyaṇa Bhaṭṭapāda, KM. Part 4, 1899, pp. 52–58, Durgāprasāda and Kāśīnāth Pāṇḍuraṅg Parab.	Śloka
SvapnVā.	Svapnavāsavadatta, Bhāsa, POS. 54, 1951, BhāNāCa. C. R. Devadhar, pp. 1–56.	Aṅka. Śloka. (Line)
SvarameKa.	Svaramelakalānidhi, Rāmāmātya, Annamalai University 1932, M. S. Ramaswami Aiyar.	Prakaraṇa. Śloka
SvarāṅŚi.	Svarāṅkuśaśikṣā, BSS. 1893, ŚikSaṁ. pp. 161–163, Yugalakiśora Vyāsa.	Śloka
SvasaṁU.	Svasaṁvedyopaniṣad, MB. 1970, USaṁ. II. pp. 60–62, Jagdish Shastri.	Page. Line
SvātmNi.	Svātmanirūpaṇa, Śaṅkarācārya, BS. 22, 1899, A. Mahādeva Śāstri and K. Raṅgācārya.	Śloka
SvātmPra.	Svātmaprakāśikā, Śaṅkarācārya, VVP. WS. 16, pp. 43–52.	Śloka
ŚvetāU.	Śvetāśvataropaniṣad, VSM. 1958, AṣṭādU. pp. 283–300, V. P. Limaye and R. D. Vadekar.	Adhyāya. Śloka
ŚvetāUBh.	Śvetāśvataropaniṣadbhāṣya, Śaṅkarācārya, GP. 1938.	Page. Line (*on* Adhyāya. Śloka)
SVSaptaLa.	Sāmasaptalakṣaṇa, MLSPS. 11, 1940, Sūryakānta. cf. LaṚkTanSaṁ.	Śloka
SyādvāMañ.	Syādvādamañjarī, Malliṣeṇa, BS(P)S. 83, 1933, A. B. Dhruva.	Śloka. (Line)
ŚyaiŚā.	Śyainikaśāstra, Rudradeva. Photocopy of MS. NOG. 9961 of RAS. Calcutta VI–1199.	Pariccheda. Śloka
ŚyāmDaṇ.	Śyāmalādaṇḍaka, Kālidāsa, KM. Part 1, 1886, pp. 8–11, Durgāprasāda and Kāśīnātha Pāṇḍuranga Paraba.	Page. Line
ŚyāmU.	Śyām(al)opaniṣad, MB. 1970, USaṁ. II, pp. 467–68, Jagdish Shastri.	Page. Line
TājiNī.	Tājikanīlakaṇṭhī, Nīlakaṇṭha Daivajña, HSS. 143, 1950.	Tantra (Adhyāya). (Vibhāga). Śloka (Page)
TaiĀ.	Taittirīyāraṇyaka, BI. 1872, with Sāyaṇa's comm. Rajendralāla Mitra.	Prapāṭhaka. Anuvāka. Daśaka (Page. Line)
TaiBr.	Taittirīyabrāhmaṇa, ASS. 37, 1898, with the comm. of Sāyaṇa.	Kāṇḍa *or* Aṣṭaka. Prapāṭhaka. Anuvāka. Kaṇḍikā
TaiPrāti.	Taittirīyaprātiśākhya, MUSS. 1. 1930, with the Bhāṣya Padakramasadana of Māhiṣeya, V. V. Sharma.	Adhyāya. Sūtra
TaiS.	Taittirīyasaṁhitā, BI. 1860–99, with the comm. of Sāyaṇa, E. Roer and E. B. Cowell.	Kāṇḍa. Prapāṭhaka. Anuvāka. Varga
TaiU.	Taittirīyopaniṣad = TaiĀ. VII–IX.	
TaiUBh.	Taittirīyopaniṣadbhāṣya, Śaṅkarācārya, VVP. WS. 3, Upaniṣadbhāṣya 1, pp. 185–300.	Page. Line (*on* Vallī. Anuvāka)
TaiUBhāVā.	Taittirīyopaniṣadbhāṣyavārttika, Sureśvarācārya, ASS. 13, 1889 (Śaka 1811)	Page. Line (Vallī)
Tantrābhi.	Tantrābhidhāna, TTS. 1, 1937, Pañchānana Bhaṭṭāchārya in 11 books : 1. Mantrābhidhāna pp. 1–4, 2. Prakārāntaramantrābhidhāna, pp. 5–22, 3. Ekākṣarakośa pp. 23–26, 4. Bījanighaṇṭu pp. 27–34, 5. Mātṛkānighaṇṭu (Mahīdāsa) pp. 35–40, 6. Mātṛkānighaṇṭu (Madhvācārya) pp. 41–45, 7. Mātṛkānighaṇṭu pp. 46–52, 8. Varṇanighaṇṭu pp. 53–60, 9. Bījābhidhāna pp. 61–64, 10. Mantrārthābhidhāna pp. 65–67, 11. Mudrānighaṇṭu pp. 68–82.	(Book No.) Page. Line
Tantrākhyā.	Tantrākhyāyikā, HOS. 14, 1915, Johannes Hertel.	Page. Line
Tantrālo.	Tantrāloka, Abhinavagupta, KSTS. 1918 ff.	Āhnika. Śloka
TantrRa.	Tantraratna, Pārthasārathimiśra, SBT. 31, 1933, Ganganatha Jha and Gopal Śāstri Nene.	Page. Line
TantrRaha.	Tantrarahasya, Rāmānuja, GOS. 24, 1956, K. S. Ramaswami Sastri.	Page. Line
TantrRā.	Tantrarājatantra, TTS. 8, 1919, Lakshmana Shāstrī ; 12, 1926, Sadāśiva Mishra.	Paṭala. Sloka
TantrSa.	Tantrasamuccaya, Nārāyaṇa, TSS. 151, 169, 200; 1945, 1953, 1962, with commentaries Vimarśinī of Śaṅkara and Vivaraṇa of Nārāyaṇa-	Paṭala. Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
	śiṣya, V. A. Ramaswami Sastri (I), K. S. Mahādeva Sāstry (II), K. Raghavan Pillai (III).	
TantrSā.(A.)	Tantrasāra, Abhinavagupta, KSTS. 17, 1918, Mukund Rām Shāstrī.	Page. Line (Āhnika)
TantrSā.(K.)	Tantrasāra, Kṛṣṇānanda, ChSS. 491, 1938.	Page. Line
TantrVā.	Tantravārttika, Kumārila, BSS. Work No. 3, 1882–1908, Gaṅgādhara Śāstrī.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
TāpaVa.	Tāpasavatsarāja, Śrīmātrarāja alias Anaṅgaharṣa, Mysore 1928, Yadugiriyathiraja Sampathkumara Ramanuja Muni.	Aṅka. Śloka (Line)
TārāŚa.	Tārāśaśāṅka, Śrīkṛṣṇa, KM. Part 4, 1899, pp. 58–80, Durgāprasāda and Kāśīnāth Pāṇdurang Parab.	Śloka
TārasāU.	Tārasāropaniṣad, NSP. 1948, ĪśāVimśU. pp. 583–85, Narayan Ram Acharya.	Pāda. Section
Tarkāmṛ.	Tarkāmṛta, Jagadīśa Bhaṭṭācārya, FSC. 1880, Mahesa Chandra Nyayaratna.	Page. Line
TarkBhā.(Ke.)	Tarkabhāṣā, Keśavamiśra, BS(P)S. 84, 1937, with the comm. Tarkabhāṣāprakāśikā of Cinnambhaṭṭa, Devadatta Ramkrishna Bhandarkar.	Page. Line
TarkBhā.(Mo.)	Tarkabhāṣā, Mokṣākara, GOS. 94, 1942, Embar Krishnamacharya.	Page. Line
TārkiRa.	Tārkikarakṣā, Varadarāja, Reprint from P. 1903, with the author's own comm. Sārasaṁgraha and with Niṣkaṇṭakā of Mallinātha and Laghudīpikā of Jñānapūrṇa, Vindhyeshvari Prasad Dvivedi.	Page. Line
TarkKau.	Tarkakaumudī, Laugākṣi Bhāskara, BSPS. 32, 1886, Maṇilāl Nabhubhāi Dvivedi.	Page. Line
TarkSaṁ.(A.)	Tarkasaṁgraha, Annaṁbhaṭṭa, BS(P)S. 55, 1930, with the author's own comm. Dīpikā and Nyāyabodhinī of Govardhana, Yashwant Vasudeva Athalye.	Page. Line
TarkSaṁ.(Ā.)	Tarkasaṁgraha, Ānandajñāna, GOS. 3, 1917, T. M. Tripāthi.	Page. Line
TātpaṬ.(U.)	Tātparyaṭīkā, Umbeka, MUSS. 13, 1940, S. K. Ramanatha Shastri.	Page. Line (*on* Sūtra (Section) Verse)
TātpaṬ.(Vā.)	Tātparyaṭīkā, Vācaspati, KSS. 24, 1925, Rajeshwara Sastri Dravid.	Page. Line. (*on* Adhyāya. Āhnika. Sūtra)
TātpaVṛ.	Tātparyavṛtti. Jayasena, RJSM, 1935, A. N. Upadhye.	Page. Line. (*on* Adhyāya. Gāthā)
TattvāBh.	Tattvārthabhāṣya, Umāsvāti, DLJP. 67, 76; 1926, 1930, H. R. Kapadia.	(*on* Adhyāya. Sūtra)
TattvāRāVār.	Tattvārtharājavārttika, Akalaṅka, JPMJGM. 10, 20; 1953, 1957, Mahendrakumar Jain.	Adhyāya. Sūtra. Vārttika
TattvārthāSū.	Tattvārthādhigamasūtra, Umāsvāti, DLJP. 67, 76; 1926, 1930, H. R. Kapadia.	Adhyāya. Sūtra
TattvBi.	Tattvabindu, Vācaspatimiśra, AUSS 3, 1936, with the comm. Tattvavibhāvanā of Ṛṣiputra Parameśvara, V. A. Ramaswami Sastri.	Page. Line
TattvCin.	Tattvacintāmaṇi, Gaṅgeśa Upādhyāya, BI. 1888, Kāmākhyānātha Tarkavāgīśa.	Volume (Part). Page. Line
TattvMī.	Tattvamīmāṁsā, Kṛṣṇamitra, ChSS. 246, Sāṁkhyasaṁgraha, 1921.	Page. Line
TattvMu.	Tattvamuktākalāpa, Vedāntadeśika, with the author's own comm. Sarvārthasiddhi with the Ānandadāyinī of Nṛsiṁha (and the Bhāvaprakāśa of Parakālaswāmi on 1st and 2nd Saras) D. Srinīvasāchar and S. Narasimhachar, OLP Vol. I, II. 1933, 1940, ORIP. Vol. III. IV. 1954, 1956, T. T. Srīnivāsagopalācharya.	Sara. Śloka
Tattvodyo.	Tattvoddyota, Ānandatīrtha, DaśaPra. pp. 241–5	Folio. Line
TattvPradī.(A.)	Tattvapradīpikā on Pravacanasāra, Amṛtacandra, RJSM. 1935, A. N. Upadhye.	Page. Line. (*on* Adhyāya. Gāthā)
TattvPradī.(Ci.)	Tattvapradīpikā, Citsukha, NSP. 1931, with the comm. Nayanaprasādinī of Pratyagrūpa, Raghunāth Kāshīnāth Shāstrī.	Page. Line
TattvPrakā.	Tattvaprakāśikā, Jayatīrtha, NSP. 1902, T. R. Krishnacharya.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
TattvSa.	Tattvasamāsa (with Vṛtti), Kapila, ChSS. 246. 1921, Sāṁkhyasaṁgraha pp. 117–40, Vindhyeśvarī Prasāda Dvivedin.	(Sūtra) Page. Line
TattvSaṁ.	Tattvasaṁgraha, Śāntarakṣita, GOS. 30, 31; 1926, with the comm. Pañjikā of Kamalaśīla, Embar Krishnamacharya.	Kārikā
TattvSaṁkhyā.	Tattvasaṁkhyāna, Ānandatīrtha, VOS. 48, 1954, with a comm. of Jayatīrtha with Bhāvavarṇana and Pañcikā by Vijayīndratīrtha and R. Venkaṭabhaṭṭopādhyāya, R. Rāmamūrti Sarma.	Page. Line

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TattvSaṁkhyāṬ.	Tattvasaṁkhyānaṭīkā, Jayatīrtha. VOS. 48, 1954, R. Ramamurti Sarma.	Page. Line
TattvSaṁPañ.	Tattvasaṁgrahapañjikā, Kamalaśīla, GOS. 30, 31; 1926, Embar Krishnamacharya.	Page. Line (*on* Kārikā)
TattvVai.	Tattvavaiśāradī, Vācaspatimiśra, BSPS. 46, 1917, Vasudev Shastri Abhyankar.	Page. Line (*on* Pāda. Sūtra)
TattvVi.	Tattvaviveka, Ānandatīrtha, DaśaPra. p. 241A.	Folio. Line
TejoBiU.	Tejobindūpaniṣad, NSP. 1948, ĪśāViṁśU. pp. 262–83, Narayan Ram Acharya.	Adhyāya. Śloka *or* Passage
ṬīkāSa.	Ṭīkāsarvasva on Nāmaliṅgānuśāsana of Amarasiṁha, Sarvānanda, TSS. 38 (1914), 43 (1915), 51 (1917), T. Ganapati Sastri.	Khaṇḍa. Varga. Śloka
TilaMañ.	Tilakamañjarī, Dhanapāla, KM. 85, 1938, Bhavadatta Shastri and Kāśīnāth Pāṇḍurang Parab.	Page. Line
TīrthaKa.	Vividhatīrthakalpa, Jinaprabhasūri, SJS. 10, 1931, Jinavijaya.	Page. Line
TriBrU.	Triśikhibrāhmaṇopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 328–336, Narayan Ram Acharya.	Section *or* Śloka
TrikāŚe.	Trikāṇḍaśeṣa, Puruṣottama, VP. 1916, with the comm. Sārārthacandrikā of Śīlaskandha.	Khaṇḍa. Varga. Śloka
Triṁśi.	Triṁśikā, Vasubandhu, VBSGM. 139, 1967, VijñaMāSi. pp. 27–102, with the comm. of Sthiramati, Mahesh Tiwary.	Śloka
TripāMaNāU.	Tripādvibhūtimahānārāyaṇopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 358–383, Narayan Ram Acharya.	Page. Line (Adhyāya)
TripuA.	Tripurasundaryaṣṭaka, Śaṅkarācārya, VVP. WS. 17, Stotras 1. pp. 236–8.	Śloka
TripuḌi.	Tripuradāhaḍima, Vatsarāja, RūpaṢaṭ. pp. 75–117.	Aṅka. Śloka (Line)
TripuMāPūSt.(Sā.)	Tripurasundarīmānasapūjanastotra, Sāmarāja Dīkṣita, KM. Part 9, 1893, pp. 140–151, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
TripuMāPūSt.(Śaṅ.)	Tripurasundarīmānasapūjāstotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 186–7.	Śloka
TripuMaSt.	Tripuramahimnastotra, Durvāsas, KM. Part 11, 1933, pp. 1–39 with the comm. of Nityānanda, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Śloka
TripuTāU.	Tripuratāpinyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 532–41, Narayan Ram Acharya.	Page. Line
TripuU.	Tripuropaniṣad, NSP. 1948, ĪśāViṁśU. pp. 544–45, Narayan Ram Acharya.	Śloka
TripuVePāSt.	Tripurasundarīvedapādastotra, Śaṅkarācārya, VVP., WS. 17, Stotras 1, pp. 165–85.	Śloka
TriṣaŚaPuC.	Triṣaṣṭiśalākāpuruṣacarita, Hemacandra, JAGM. 1936, 1950, Charaṇavijaya.	Parvan. Sarga. Śloka
TristhaSe.	Tristhalīsetu, Nārāyaṇa Bhaṭṭa, ASS. 78, 1915, Ganesha Sastri Gokhale.	Page. Line
TulU.	Tulasyupaniṣad, MB. 1970, USaṁ. II, pp. 70–72, Jagdish Shastri.	Page. Line
ṬupṬ.	Ṭupṭīkā, Kumārila, BSS. 1904.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
TurAU.	Turīyātītopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 473–74, Narayan Ram Acharya.	Page. Line
TurU.	Turīyopaniṣad, MB. 1970, USaṁ. II. p. 26, Jagdish Shastri.	Page. Line
Ubhayābhi.	Ubhayābhisārikā, Vararuci, CaturBhā. 3, M. Ramakrishna Kavi and S. K. Ramanatha Shastri.	Page. Line
UdaySuKa.	Udayasundarīkathā, Soḍḍhala, GOS. 11, 1920, C. D. Dalal and Embar Krishnamacharya.	Page. Line
UddhāK.	Uddhārakośa, Dakṣiṇāmūrti, SVS. 4, 1938, Raghu Vira and Shodo Taki.	Kalpa. Śloka
UjjvaNīMa.	Ujjvalanīlamaṇi, Rūpagosvāmin, KM. 95, 1932, Durgaprasad and Wāsudev Laxmaṇ Śāstrī Paṇśīkar.	Page. Line
UmāMaSt.	Umāmaheśvarastotra, Saṅkarācārya, VVP., WS. 17, Stotras 1, pp. 121–4.	Śloka
Uṇā.	Uṇādisūtra, London 1859, Ujjvaladatta's commentary on the Uṇādisūtras, Theodor Aufrecht.	Pāda. Sūtra
UnmaRā.(Bhā.)	Unmattarāghava, Bhāskarabhaṭṭa, KM. 17, 1889, Pt. Durgāprasād and Kāśīnāth Pāṇḍurang Parab.	Śloka (Line)
UnmaRā.(Vi.)	Unmattarāghava, Virūpākṣadeva, ALS. 57, 1946, V. Krishnamacharya.	Śloka (Line)
UpadeŚ.	Upadeśaśataka, Gumāni, KM. Part 2, 1932, pp. 20–8, Durgaprasad, Kāśīnāth Pāṇḍurang Parab and Vāsudev Laxmaṇ Shāstrī Panshikar.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
UpadeSā.	Upadeśasāhasrī, Śaṅkarācārya, BS. 21, 1899, Mahādeva Śāstrī and K. Rangāchārya.	Page. Śloka
UpādhiKha.	Upādhikhaṇḍana, Ānandatīrtha, DaśaPra. pp. 238B-239A.	Folio. Line
Upalekha.	Upalekhasūtra, VVP. 1967, Venkata Shastri.	Page. Line
UpamitiBhaPraKa.	Upamitibhavaprapañcākathā, Siddharṣi, BI. Calcutta, 1899–1914. H. Jacobi.	Page. Line
UpaParā.	Upakramaparākrama, Appayya Dīkṣita, BSS. 92, 1904, Appendix to BhedaDhi. Lakshmaṇa Śāstrī Drāvida.	Page. Line
Upask.	Upaskāra on Vaiśeṣikasūtra, Śaṅkarmiśra, BI. 1861, Jayanarayana Tarkapanchanana.	Page. Line (*on* Adhyāya. Āhnika. Sūtra)
ŪrdhvPuU.	Ūrdhvapuṇḍropaniṣad, MB. 1970, USaṁ. II, pp. 63–64, Jagdish Shastri.	Page. Line
ŪruBha.	Ūrubhaṅga, Bhāsa, POS. 54, 1951, BhāNāCa. pp. 488–510, C. R. Devadhar.	Aṅka. Śloka (Line)
UttaKuC.	Uttamakumāracarita, Cārucandragaṇi, Vardhamāna–Satya–Niti–Harṣasūri Jaina–Granthamālā No. 15, Ahmedabad.	Śloka
UttaRāC.	Uttararāmacarita, Bhavabhūti, Poona 1921, S. K. Belvalkar.	Aṅka. Śloka (Line)
Vādā.	Vādāvalī, Jayatīrtha, ALS. 40, 1943, P. Nagaraja Rao.	Page. Line
VaDuU.	Vanadurgopaniṣad, MB. 1970, USaṁ. II, pp. 426–67, Jagdish Shastri.	Page. Line
Vāgbhaṭā.	Vāgbhaṭālaṅkāra, Vāgbhaṭa, VSGM. 33, 1957, Satyavrata Siṁha.	Pariccheda. Śloka
Vaija.	Vaijayantī, Yādavaprakāśa, MSVTPS. 1893, Gustav Oppert.	Page. Śloka
VaikhāDS.	Vaikhānasadharmasūtra or–praśna, TSS. 28, 1913, T. Ganapati Sastri.	Praśna. Khaṇḍa. Sūtra
VaikhāGS.	Vaikhānasagṛhya(smārta)sūtra, BI. 242, 1927, W. Caland.	Praśna. Pariccheda
VaikhāŚS.	Vaikhānasaśrautasūtra, BI. 265, 1941, W. Caland.	Praśna. Sūtra
VairāŚ.(A.)	Vairāgyaśataka, Appayya Dīkṣita, KM. Part 1, 1886, pp. 91–99, Durgāprasād and Kāśīnātha Pāṇḍuranga Paraba.	Śloka
VairāŚ.(Ja.)	Vairāgyaśataka, Gosvāmi Janārdana, KM, Part 13, 1916, pp. 131–44, Kedaranatha Durgāprasāda, Revised by Wāsudev Laxmaṇ Shāstrī Pansikar.	Śloka
VairāŚ.(Pa.)	Vairāgyaśataka, Padmānanda, KM. Part 7, 1907, pp. 71–85.	Sloka
VaiśeSū.	Vaiśeṣikasūtra, Kaṇāda, BI. 1861, Vaiśeṣikadarśana with commentaries Upaskāra of Śaṅkara Miśra and Vivṛti of Jayanārāyaṇa Tarkapañcānana.	Adhyāya. Āhnika. Sūtra
VaitāSū.	Vaitānaśrautasūtra, WIS. 13, 1967 with the comm. Ākṣepānuvidhi of Somāditya, Visvabandhu.	Khaṇḍikā. Sūtra
VaiyāBhū.	Vaiyākaraṇabhūṣaṇa, Koṇḍa Bhaṭṭa, BS(P)S. 70, 1915. with the Vaiyākaraṇabhūsaṇasāra and Kāśikā of Harirāma Kāla, Kamalāśankara Prāṇaśaṅkara Trivedī.	Kārikā (Page. Line); For Vṛtti Page. Line (*on* Kārikā)
VaiyāBhūSā.	Vaiyākaraṇabhūṣaṇasāra cf. VaiyāBhū.	Page. Line
VaiyāSiMañ.	Vaiyākaraṇasiddhāntalaghumañjūṣā, Nāgeśa, ChSS. 1925 with the commentaries Kuñcikā of Durbalācārya and Kalā of Bālaṁbhaṭṭa, Madhava Sastrī Bhandari.	Page. Line
VājaPrāti.	Vājasaneyiprātiśākhya, Kātyāyana. MUSS. 5, 1934 with the commentaries of Uvaṭa and Anantabhaṭṭa, V. Venkatarama Sharma.	Adhyāya. Sūtra
VājaS.	Vājasaneyisaṁhitā, Motilal Banarasidas, Delhi. 1971, with the commentaries of Uvaṭa and Mahīdhara, Jagadishlal Shastri.	Adhyāya. Khaṇḍikā
VājaS.(K.)	Kāṇvasaṁhitā, KSS. 35, ChSS. office, 1915 with the Bhāṣya of Sāyana, Madhava Sastri.	Adhyāya. Khaṇḍikā
VajrapañU.	Vajrapañjaropaniṣad, MB. 1970, USaṁ. II, pp. 311–313, Jagdish Shastri.	Page. Line
VajraSūU.	Vajrasūcikopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 260–61, Narayan Ram Acharya.	Page. Line
VakroJī.	Vakroktijīvita, Kuntaka, COS. 8, 1928, with the author's own comm. Sushil Kumar De.	Page. Line
VakroPañ.	Vakroktipañcāśikā, Ratnākara, KM. Part 1, 1886, pp. 101–114, with the comm. Pañcikā of Vallabhadeva, Durgāprasāda and Kāśīnātha Pāṇduraṅga Paraba.	Śloka
VākyaP.	Vākyapadīya, Bhartṛhari, BSS. 1887 (Kāṇḍas I and II), with the Prakāśa of Puṇyarāja, Gaṅgādhara Sāstri Mānavalli. DCPI. 1963 (Kāṇḍa III : 1–7), with Helārāja's comm. K. A. Subrahmanya Iyer.	Kāṇḍa (Samuddeśa). Śloka ; For Paddhati of Vṛṣabhadeva (DCPI 1966) Page. Line
VākyaVṛ.	Vākyavṛtti, Śaṅkarācārya, ASS. 80, 1915, with the comm. of Viśveśvara, Ranganath Shastri Vaidya.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
VāmaP.	Vāmanapurāṇa, VP. 1929.	Adhyāya. Śloka
VaṁśBr.	Vaṁśabrāhmaṇa, KSVS. 4, 1965, with Sāyaṇa's comm. Vedārthaprakāśa. Bellikoth Ramachandra Sharma.	Khaṇḍa. Brāhmaṇa
Vār.	Vārttika, Kātyāyana, Bombay 1892, 1906, 1885, F. Kielhorn.	Vārttika (*on* P. Adhyāya. Pāda. Sūtra)
VārāGS.	Vārāhagṛhyasūtra, University of the Panjab, Lahore 1932, with short extracts from the Paddhatis of Gaṅgādhara and Vasiṣṭha, Raghu Vīra.	Khaṇḍa. Sūtra
VarāṅgaC.	Varāṅgacarita, Jaṭāsiṁhanandin, MDJG. 40, 1938, A. N. Upadhye.	Sarga. Śloka
VarāP.	Varāhapurāṇa, BI. 1893, Hṛishīkeśa Śāstrī.	Adhyāya. Śloka
VārāŚS.	Vārāhaśrautasūtra, Delhi 1971, W. Caland and Raghu Vīra.	Vibhāga. Adhyāya. Khaṇḍa. Sūtra.
VarāU.	Varāhopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 603–16, Narayan Ram Acharya.	Adhyāya. Section *or* Śloka.
VarivaRaha.	Varivasyārahasya, Bhāskararāyamakhin, ALS. 28, 1948, with the author's own commentary, S. Subrahmaṇya Śāstrī.	Śloka
VarṇaMāSt.	Varṇamālāstotra, Rāmabhadra Dīkṣita, KM. Part 13, 1916 pp. 1–9, Kedāranāth Durgāprasād and Wāsudev Laxman Shāstrī Pansīkar.	Śloka
VāsaDa.	Vāsavadattā, Subandhu, BI. Work 30, 1859, with the comm. Darpaṇa of Śivarāma Tripāṭhin, Fitzedward Hall.	Page. Line
VasaTi.	Vasantatilakabhāṇa, Varadācārya, Calcutta 1872, Jivananda Vidyasagara.	Page. Line
VasaViKā.	Vasantavilāsamahākāvya, Bālachandra Sūri, Baroda 1917, Chimanlal D. Dalal.	Sarga. Śloka
VāsiDS.	Vāsiṣṭhadharmaśāstra, BSPS. 23, 1883, Alois Anton Führer.	Adhyāya. Sūtra
VasiS.	Vasiṣṭhasaṁhitā, LVP. 1916 (Saṁvat 1972)	Adhyāya. Śloka
VasiSm.	= VāsiDS.	
VāstuVi.	Vāstuvidyā, TSS. 142, 1940, with the comm. Laghuvivṛti of K. Mahādeva Śāstrī.	Adhyāya. Śloka (Page. Line for the additional text)
VāsuU.	Vāsudevopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 405–407, Narayan Ram Acharya.	Page. Line
VāsuVi.	Vāsudevavijaya, Vāsudevakavi, KM. Part 10, 1903, pp. 52–121, with author's own comm. Śivadatta and Kāśīnāth Pāṇdurang Parab.	Sarga. Śloka
VaṭuU.	Vaṭukopaniṣad, MB. 1970, USaṁ. II, pp. 313–18, Jagdish Shastri.	Page. Line
VāyuP.	Vāyupurāṇa, BI. 1880, 1888.	Bhāga. Adhyāya. Śloka
VedāntDī.	Vedāntadīpa, Rāmānuja, BSS. 1904, Āchārya Bhaṭṭanāthaswāmy.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
VedāntKa.	Vedāntakalpataru on Bhāmatī, Amalānanda, VSS. 13, 1895. Rāmśāstrī Tailaṅga.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
VedāntKau.	Vedāntakaustubha on Brahmasūtra, Śrīnivāsācārya, KSS. 99, 1932, Dhundhiraj Śastri.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
VedāntPari.	Vedāntaparibhāṣā, Dharmarājādhvarīndra, Calcutta 1927, with the comm. Paribhāṣāprakāśikā of Anantakrishna Sastri.	Page. Line
VedāntPāSau.	Vedāntapārijātasaurabha on Brahmasūtra, Nimbārka, KSS. 99, 1932, Dhundhirāj Śastri.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
VedāntRaMañ.	Vedāntaratnamañjūṣā on Daśaślokī, Puruṣottamācārya, ChSS. 113, 123, 1908, Ratna Gopal Bhatta.	Koṣṭha. Śloka (Page. Line)
VedāntSā.(Rā.)	Vedāntasāra, Rāmānuja, ALS. 83, 1953, V. Krishnamacharya.	Page. Line (*on* Adhyāya. Pāda. Sūtra)
VedāntSā.(Sa.)	Vedāntasāra, Sadānanda, Calcutta, 1875, with the comm. Subodhinī, Jivananda Vidyasagara.	Page. Line
VedāntSiSūMañ.	Vedāntasiddhāntasūktimañjarī, Gaṅgādharendra Sarasvatī, CSS. 4, 1935, with the author's own comm. Prakāśa, Narendra Chandra Bagchi.	Pariccheda. Śloka
VedāntTaSā.	Vedāntatattvasāra, Rāmānuja, Reprint from P. 1891, J. J. Johnson.	Page. Line
VedāSaṁ.	Vedārthasaṁgraha, Rāmānuja, DCPI, 1956, J. A. B. van Buitenen	Page. Line
VedaSāŚiSt.	Vedasāraśivastotra, Śaṅkarācārya, VVP. WS. 17, Stotras 1, pp. 71–73.	Śloka
VedavyāSm.	Vedavyāsasmṛti, ASS. 48, 1905, SmSam. pp. 357–71.	Adhyāya. Śloka
VeṇīSaṁ.	Veṇisaṁhāra, Bhaṭṭanārāyaṇa, Poona 1867, with the comm. of Jagaddhara, Nārāyaṇa Bālakṛṣṇa Godabole.	Aṅka. Line
VetāPañ.	Vetālapañcaviṁśati, Leipzig 1914, pp. 67–92, Heinrich Uhle.	Page. Line
VetāPañ.(Jam.)	Vetālapañcaviṁśati, Jambhaladatta, AOS. 4, 1934, M. B. Emeneau.	Page. Line

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
VetāPañ.(Śi.)	Vetālapañcaviṁśatikā, Śivadāsa, Leipzig, 1881, pp. 1–66, Heinrich Uhle.	Page. Line
VibhraVi.	Vibhramaviveka, Maṇḍanamiśra, MOS. 1, 1932, Kuppuswami Sastri and T. V. Ramachandra Dikshitar.	Śloka
VidaMā.	Vidagdhamādhava, Rūpagosvāmin, KM. 81, 1937, with a commentary, Bhavadatta Sāstrī and K. P. Parab.	Aṅka. Śloka (Line)
VidaMuMa.	Vidagdhamukhamaṇḍanakāvya, Dharmadāsasūri, NSP. 1905, with author's own comm., Vasudeva Laxman Pansikar.	Pariccheda. Śloka. Line
ViddhaŚā.	Viddhaśālabhañjikā, Rājaśekhara, Poona 1886, B. R. Arte and K. R. Godbole.	Aṅka. Śloka (Line)
VidhiRa.	Vidhirasāyana, Appayya Dīkṣita, ChSS. 13, 1901, with author's own comm., Mukunda Sastri Adkar.	Śloka (Page. Line)
Vidvanmo.	Vidvanmodataraṅgiṇī, Cirañjīva. VP. 1928.	Taraṅga. Śloka (Line)
VidyātāU.	Vidyātārakopaniṣad, MB. 1970, USaṁ. II. pp. 469–471, Jagdish Shastri.	Page. Line (Pāda)
VijñaMāSi.	Vijñaptimātratāsiddhi, VBSGM. 139, 1967, Mahesh Tiwary.	cf. Viṁśatikā and Triṁśikā
VijñāŚ.	Vijñānaśataka, Bhartṛhari, ŚatTrayī. pp. 212–225.	Śloka
VikraDeC.	Vikramāṅkadevacarita, Bilhaṇa, BS(P)S. 14, 1875, Georg Bühler.	Sarga. Śloka
Vikramo.	Vikramorvaśīya, Kālidāsa, Sahitya Akademi, New Delhi 1961, H. D. Velankar.	Aṅka. Śloka (Line)
Viṁśa.	Viṁśatikā, Vasubandhu, VSGM. 139, 1967, with author's own Vṛtti, (VijñaMāSi. pp. 1–26), Mahesh Tiwary.	Śloka
VīraBhā.	Vīrabhānūdaya, Mādhava, Rewa 1938, K. K. Lele and Anant Shastri Upadhyaya.	Sarga. Śloka
VīraMi.	Vīramitrodaya on YājñaSm. Mitramiśra, ChSS. 62, 1930, Nārāyaṇa Śāstrī Khiste and Jagannātha Śāstrī Hośiṅga.	Page. Line (*on* Adhyāya. Śloka)
VīraMi.	Vīramitrodaya, Mitramiśra, ChSS. 1906–1936 in twelve Prakāśas. Paribhāṣāprakāśa, Saṁskāraprakāśa (Pūrvārdha 1906), Saṁskāraprakāśa (Uttarārdha 1913), Āhnikaprakāśa (1910), Parvatīya Nityānanda Śarmā; Pūjāprakāśa (1911), Lakṣaṇaprakāśa, Rājanītiprakāśa (1916), Tīrthaprakāśa (1917), Vyavahāraprakāśa (1932), Viṣṇuprasāda Śarmā; Śuddhiprakāśa (1937), Padma Prasād Upādhyāya; Samayaprakāśa (1935), Viṣṇuprasāda Bhaṇḍāri; Śrāddhaprakāśa (1935), Padma Prasāda Upādhyāya; Bhaktiprakāśa (1936), Vishnu Prasada Bhandari.	(Prakāśa name) Page. Line
Virodhā.	Virodhārthabhañjanī, Rāmakṛṣṇa, GPP. 1915, Mahadeva Gangadhar Bakre.	*on* Parvan. Adhyāya. Sloka (of Crit. Ed.)
ViṣamaPaVi.	Viṣamapadavivaraṇa, GPP. 1915, M. G. Bakre.	*on* Parvan. Adhyāya. Śloka (of Crit. Ed.)
ViṣamaŚlo.	Viṣamaślokī or Durghaṭārthaprakāśikā, Vimalabodha, GPP. 1915, M. G. Bakre.	*on* Parvan. Adhyāya. Śloka (of Crit. Ed.)
Viṣāpahā.	Viṣāpahārastotra, Dhanañjaya, KM. Part 7, 1907, pp. 22–25.	Śloka
ViśeĀvaBhVṛ.	Viśeṣāvaśyakabhāṣyavṛtti on Viśeṣāvaśyakabhāṣya, Jinabhadra, Lalbhai Dalpatbhai Series 10, Lalbhai Dalpatbhai Bharatiya Sanskrit Vidyamandira, Ahmedabad 1966, Dalsukh Malvania.	*on* Gāthā
ViṣṇuBhuSt.	Viṣṇubhujaṅgaprayātastotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 18–21, cf. ŚrīViṣṇuBhuSt.	
ViṣṇuDhaP.	Viṣṇudharmottarapurāṇa, VP.	Khaṇḍa Adhyāya. Śloka
ViṣṇuP.	Viṣṇupurāṇa, GP. 1933.	Aṁśa. Adhyāya. Śloka
ViṣṇuPādāSt.	Viṣṇupādādikeśāntastotra, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 22–35.	Śloka
ViṣṇuSaBh.	Viṣṇusahasranāmabhāṣya, Śaṅkarācārya, VVP. WS. 9, pp. 1–133.	Text : Page. Śloka; Bhāṣya : Page. Line (*on* Śloka)
ViṣṇuSm.	Viṣṇusmṛti, BI. 1881, with the comm. Vaijayantī of Nandapaṇḍita, Julius Jolly.	Adhyāya. Sūtra
ViṣṇuTaNi.	Viṣṇutattvavinirṇaya, Ānandatīrtha, DaśaPra. pp. 259–77.	Folio. Line
ViśrU.	Viśrāmopaniṣad, MB. 1970, USaṁ. II, pp. 50–51, Jagdish Shastri.	Page. Line
ViśvaLoK.	Viśvalocanakośa or Muktāvalīkośa, Śrīdharasena, NSP. 1912, Nandalala Sharma.	Page. Śloka
ViśvaPra.	Viśvaprakāśa, Maheśvara, ChSS. 160, 168. 1911, Sīlaskandha Sthavira and Ratna Gopāla Bhaṭṭa.	Page. Śloka
ViśvaSta.	Viśvagarbhastava, Rāmabhadra Dīkṣita, KM. Part 14, 1938, pp. 22–44, Durgāprasāda and Kāśīnāth Pāṇḍurang Parab.	Śloka

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
Vītarā.	Vītarāgastotra, Hemacandra, DLJP. 95, 1949, with commentaries Avacūrṇi of Somodayagaṇi and Vivaraṇa of Prabhānandasūri, Chandraprabha Sagar.	Prakāśa. Śloka
VitVṛ.	Vitavṛtta, Bhartṛhari, ŚatTrayī. pp. 206–211.	Śloka
VivaPraSaṁ.	Vivaraṇaprameyasaṁgraha, Bhāratītīrtha, AUS. 25, 1941, Suryanarayana Sastri and Saileswar Sen.	Page. Line
ViveCū.	Vivekacūḍāmaṇi, Śaṅkarācārya, VVP. WS. 14, pp. 1–111; BS. 22, 1899, pp. 13–84, A. Mahādeva Śāstrī and K. Rangāchārya.	Śloka
ViviTīKa.	Vividhatīrthakalpa cf. Tīrthakalpa.	
VṛGautaSm.	Vṛddhagautamasmṛti (or -saṁhitā), Calcutta 1876, Dharmaśāstrasaṁgraha, Uttarārdha, pp. 497–638, Jivananda Vidyasagar.	Page. Line (Adhyāya)
VṛHārīSm.	Vṛddhahārītasmṛti, ASS. 48, 1905, SmSaṁ. pp. 236–356.	Adhyāya. Śloka
VṛŚātāSm.	Vṛddhaśātātapasmṛti, ASS. 48, 1905, SmSam. 232–35.	Śloka
VṛttaRa.	Vṛttaratnākara, Kedārabhaṭṭa, HM. 1, 1949, Jayadāman pp. 71–93, H. D. Velankar.	Adhyāya. Kārikā
VyāḍiPari.	Vyāḍiparibhāṣā, BORI. 1967, PariSaṁ. pp. 1–38, K. V. Abhyankar.	Sūtra
VyaktiVi.	Vyaktiviveka, Mahimabhaṭṭa, TSS. 5, 1909, T. Gaṇapati Śāstrī.	Page. Line
VyavaMa.	Vyavahāramayūkha, Nīlakaṇṭha, BSPS. 53, 1926, P. V. Kane.	Page. Line
VyavaNi.	Vyavahāranirṇaya, Varadarāja, Adyar 1942, K. V. Rangaswami Aiyangar and A. N. Krishna Aiyangar.	Page. Line
VyutpaVā.	Vyutpattivāda, Gadādhara, NSP. 1911, with the comm. Gūḍhārthatattvāloka of Dharmadattasūri(Baccā) Jhā, Hariraj, Harinath and Ramapati.	Page. Line
Yādavā.	Yādavābhyudaya, Vedāntācārya, VVSS. 4, 1907, 1909, 1924 (Sargas 1–12); A. V. Gopalachariar; OLP. SS. 87, 89; 1944, 1950 (Sargas 13–24), T. T. Shrinivasa Gopalachar; both with the comm. of Appayya Dīkṣita.	Sarga. Śloka
YājñaŚi.	Yājñavalkyaśikṣā, BSS. 1893, ŚikSaṁ. pp. 1–35, Yugalakiśora Vyāsa.	Śloka
YājñaSm.	Yājñavalkyasmṛti, NSP. 1949, with Mitākṣarā of Vijñāneśvara, Narayan Ram Acharya.	Adhyāya. Śloka
YājñaU.	Yājñavalkyopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 601–603, Narayan Ram Acharya.	Page. Line (Section [**Śloka**])
YajñoU.	Yajñopavītopaniṣad, MB. 1970, USaṁ. II. p. 207, Jagdish Shastri.	Page. Line
YamaSm.	Yamasmṛti, ASS. 48, 1905, SmSam. pp. 112–16.	Śloka
YamunāA.1/2	Yamunāṣṭaka 1, 2, Śaṅkarācārya, VVP. WS. 18, Stotras 2, pp. 95–100.	Śloka
YaśasCam.	Yaśastilakacampū, Somadevasūri, KM. 70, 1903, 1916, with the comm. of Śrutadeva Sūri, in two volumes, Śivadatta, Kāśīnāth Pāṇḍurang Parab and Vāsudeva Laxmaṇ Śāstrī Paṇaśīkar.	Volume. Page. Line
YaśoC.	Yaśodharacarita, Vādirājasūri, Karnataka University, Dharwar 1963, K. Krishnamoorthy.	Sarga. Śloka
YatīndraDī.	Yatīndramatadīpikā, Srīnivāsadāsa, ASS. 50, 1906, Vasudeva Shastri Abhyankar.	Page. Line
YātrāPra.	Yātrāprabandha, Samarapuṅgava, KM. 90, 1936, Kedāranātha.	Āśvāsa. Śloka (Line)
Yogācā.	Yogācārabhūmi, Asaṅga, University of Calcutta, 1957, Vidhushekhara Bhattacharya.	Page. Line
YogaU1.	Yogatattvopaniṣad1, NSP. 1948, ĪśāViṁśU. pp. 297–303, Narayan Ram Acharya.	Śloka
YogaU2	Yogatattvopaniṣad2, ASS. 29, 1895, USamucc. pp. 477–81, with the comm. Dīpikā of Nārāyaṇa.	Khaṇḍa. Śloka
YogBh.	Yogabhāṣya on Yogasūtra, Vyāsa, BSPS. 46, 1917, with the comm. Tattvavaiśāradī, Vasudev Shastri Abhyankar.	Page. Line (*on* Pāda. Sūtra)
YogCūU.	Yogacūḍāmaṇyupaniṣad, NSP. 1948, ĪśāViṁśU. pp. 339–46, Narayan Ram Acharya.	Śloka
YogKuU.	Yogakuṇḍalyupaniṣad, NSP. 1948. ĪśāViṁśU. pp. 553–60, Narayan Ram Acharya.	Adhyāya. Śloka
YogRāU.	Yogarājopaniṣad, MB. 1970, USaṁ. II, pp. 1–3, Jagdish Shastri.	Śloka
YogŚā.	Yogaśāstra, Hemacandra, VSJGM. 10, 1939, with a comm.	Prakāśa. Śloka
YogSā.	Yogasārasaṅgraha, Vijñānabhikṣu, TPHOS. 10, 1933, with English translation by Ganganatha Jha.	Page. Line (Aṁśa)
YogŚiU.	Yogaśikhopaniṣad, NSP. 1948, ĪśāViṁśU. pp. 455–73, Narayan Ram Acharya.	Adhyāya. Śloka
YogSū.	Yogasūtra, Patañjali, BSPS. 46, 1917, with the Bhāṣya of Vyāsa and Tattvavaiśāradī of Vācaspatimiśra on it, Vasudev Shastri Abhyankar.	Pāda. Sūtra

Abbreviation	*Name of the Book, Author, Edition and Editor*	*Mode of Reference*
YogSūVṛ.	Yogasūtravṛtti (Pradīpa), Bhāvāgaṇeśa, KSS. No. 83, ChSS. office 1930, ' Yogasūtra ' Pt. Dhundhiraj Śāstrī,	*on* Pāda. Sūtra
YogVā.	Yogavāsiṣṭha, Vālmīki, NSP. 1, 1911, with the comm. Tātparya-prakāśa, V. L. Panshikar.	Prakaraṇa (Ardha). Sarga. Śloka
YogVār.	Yogavārttika on Yogasūtra, Vijñānabhikṣu, KSS. No. 110, 1935, Sāṅga Yogadarśana, Śri. Gosvāmī Dāmodara Śastrī.	*on* Pāda. Sūtra
YogYā.	Yogayātrā, Varāhamihira, Lahore 1944, Jagdish Lal Shastri.	Adhyāya Śloka. (Page. Line for prose)
YudhiVi.	Yudhiṣṭhiravijaya, Vāsudeva, KM. 60, 1930, with the comm. of Rājānaka Ratnakaṇṭha, Śivadatta and Kāśīnāth Pāṇḍurang Parab.	Āśvāsa. Śloka
YuktiKa.	Yuktikalpataru, Bhoja, Calcutta 1917, Isvara Chandra Sāstrī.	Page. Line
YuktiSneha.	Yuktisnehaprapūraṇī on Śāstradīpikā. Rāmakṛṣna Bhaṭṭa, NSP. 1915 with author's own comm. Gūḍhārthavivaraṇa, Dharmadatta Sūri (Baccā) Jhā.	Page. Line (*on* Adhyāya. Pāda. Adhikaraṇa)

ABBREVIATIONS USED IN THE BIBLIOGRAPHY

AGM.	Acyutagranthamālā, Benares.
AIIS.	American Institute of Indian Studies, Poona.
AkaGraTra.	Akalaṅkagranthatraya.
AKM.	Abhandlungen für die Kunde des Morgenlandes, Leipzig.
AL.	Adyar Library, Madras.
ALS.	Adyar Library Series, Madras.
AMS.	Advaitamañjarī Series, Kumbhakonam.
AnekāRa-Mañ.	Anekārtharatnamañjūṣā.
AOR.	Annals of Oriental Research, University of Madras, Madras.
AOS.	American Oriental Series, New Haven.
ASS.	Ānandāśrama Sanskrit Series, Poona.
AṣṭādU.	Aṣṭādaśa Upaniṣadaḥ.
AUPS.	Annamalai University Philosophy Series, Annamalainagar.
AUS.	Andhra University Series, Waltier.
AUSS.	Annamalai University Sanskrit Series, Annamalainagar.
AVGM.	Āyurvedīyagranthamālā, Bombay.
AVSS.	Ātmavallabha Saṁskṛtagrantha Series, Ambala.
BB.	Bibliotheca Buddhica, Leningrad.
BCSJS.	Building Centenary and Silver Jubilee Series, Deccan College, Poona.
BhāNāCa.	Bhāsanāṭakacakra.
BHUDS.	Banaras Hindu University Darśana Series, Banaras.
BI.	Bibliotheca Indica, Calcutta.
BJI.	Sheth Bholabhai Jeshingbhai Institute of Learning and Research, Ahmedabad.
BJP.	Bhāratīya Jñānapīṭha, Banaras.
BJSS.	Bhupendrasuri Jaina Sahitya Samiti, Ahor.
BMS.	Balamanorama Series, Madras.
BMSS.	Bhārateemandiram Sanskrit Series, Bombay.
BORI.	Bhandarkar Oriental Research Institute, Poona.
BORS.	Bihar and Orissa Research Society, Patna.
BP.	Balamanorama Press, Madras.
BS.	Bibliotheca Sanskrita, Government Oriental Library Publications, Mysore.
BSC.	Benares Sanskrit College, Benares.
BSGW.	Berichte über die Verhandlungen der Königlischen Sächsischen Gesellschaft der Wissenschaften, Leipzig.
BS(P)S.	Bombay Sanskrit (and Prakrit) Series, Bombay.
BSS.	Benares Sanskrit Series, Benares.
BSSP.	Benarasidas Sundarlal Sanskrita Pustakalaya, Lahore.
BST.	Buddhist Sanskrit Texts, Darbhanga.
BSV.	Bharatiya Samskriti Vidyamandir, Ahmedabad.
BVB.	Bharatiya Vidya Bhavan, Bombay.
CHLT.	Collection of Hindu Law Texts, Poona.
ChSS.	Chowkhamba Sanskrit Series, Benares.
COS.	Calcutta Oriental Series, Calcutta.
CP.	Chitrashala Press, Poona.
CSCRS.	Calcutta Sanskrit College Research Series, Calcutta.
CSS.	Calcutta Sanskrit Series, Calcutta.
DBGM.	Dakshina Bharati Granthamala Series, Madras.
DCP(R)I.	Deccan College Postgraduate and Research Institute, Poona.
DLJP.	Devchand Lalbhai Jain Pustakoddhara Fund Series, Surat.
DMGM.	Dayananda Mahavidyalaya Sanskrit Granthamala, Lahore.
DUOP.	Dacca University Oriental Publications Series, Dacca University, Dacca.
ESP.	Education Society's Press, Bombay.
FSC.	Free Sanskrit College, Calcutta.
GGM.	Gauda Granthamālā, Rajshahi, Bengal.
GKM.	Ganapat Krishnaji Mudraṇālaya, Bombay.
GOLS.	Government Oriental Library Series, Mysore.
GOS.	Gaekwad's Oriental Series, Baroda.
Govt. Or. Ser.	Government Oriental Series.
GP.	Gita Press, Gorakhpur.
GPP.	Gujarati Printing Press, Bombay.
GPS.	Grantha Pradarshani Series, Vizagapatnam.
GRM.	Grantharatnamālā, Bombay.
HADP.	Hyderabad Archaeological Department Publications, Hyderabad.
HLQ.	Hindu Law Quarterly, Bombay.
HM.	Haritoṣamālā, Bombay.
HNB.	Harikrishnanibandhabhavana, Benares.
HOS.	The Harvard Oriental Series, Cambridge, Massachusetts.
HSS.	Haridasa Sanskrit Series, Benares.
HUP.	Harvard University Press, Cambridge, Massachusetts, USA.
IFI.	Publications de l' Institut Français d' Indologie, Pondichery.
IIAS.	Indian Institute of Astronomical and Sanskrit Research, New Delhi.
IIR.	Indo-Iranian Reprints, Mouton & Co., The Hague.
IIS.	Indo-Iranian Series, Columbia University, New York.
ĪśāViṁśU.	Īśādiviṁśottaraśatopaniṣad.
JAGM.	Jaina Ātmānandaśatābdigranthamālā, Bhavnagar.
JAOS.	Journal of American Oriental Society, New Haven.
JBRS, JBORS.	Journal of the Bihar (and Orissa) Research Society.
JKSK.	Jain Kalāsāhitya Saṁśodhaka Kāryālaya Series, Ahmedabad.
JOR.	Journal of Oriental Research, Madras.
JPMJGM.	Jñānapīṭha Mūrtidevī Jain Granthamālā, Banaras.
JPP.	Jainananda Printing Press, Surat.
JRI.	K. P. Jayaswal Research Institute, Patna.
JVB.	Jain Vidya Bhavan, Lahore.
JVS.	Journal of Vedic Studies, Lahore.
KālikāKa-Saṁ.	Kālikācāryakathāsaṁgraha.
KM.	Kāvyamālā, Nirnayasagara Press, Bombay.
KSS.	Kashi Sanskrit Series, Benares.
KSTS.	Kashmir Series of Texts and Studies, Srinagar.
KSVS.	Kendriya Samskrit Vidyapeetha Series, Tirupati.

LJL.	The Library of Jaina Literature, Calcutta.
LOS.	London Oriental Series, London.
LVP.	Lakshmi Venkateshvara Press, Kalyan, Bombay.
Mādhavā-KāmKan-Pra.	Mādhavānalakāmakandalīprabandha.
MB.	Motilal Banarsidass, Delhi.
MDJG.	Manikachandra Digambara Jaina Granthamala, Bombay.
MGGM.	Mādhava Gauḍeśvara Granthamālā, Mathura
MGOMS.	Madras Government Oriental Manuscripts Series, Madras.
MGOS.	Madras Government Oriental Series, Madras.
Misc. Works	Miscellaneous Works.
MiscPra.	Miscellaneous Prakaraṇas.
MLSPS.	Meharchand Lachhman Das Sanskrit and Prakrit Series, Lahore.
MOS.	Madras Oriental Series, Madras.
MSVTPS.	Madras Sanskrit and Vernacular Text Publication Society, Madras.
MU.	Minor Upaniṣads.
MUSS.	Madras University Sanskrit Series, Madras.
NSP.	Nirṇaya Sāgara Press, Bombay.
OBA.	Oriental Book Agency, Poona.
OI.	Oriental Institute, Baroda.
OLP.	Oriental Library Publication, Sanskrit Series, University of Mysore, Mysore.
ORIP.	Oriental Research Institute Publication, Mysore.
OUP.	Oxford University Press, London.
OUSA.	Osmania University Sanskrit Academy, Hyderabad.
P.	Pandit, Benares.
PariSaṁ.	Paribhāṣāsaṁgraha.
PKSaṁ.	Paṇḍitarājakāvyasaṁgraha.
POS.	Poona Oriental Series, Poona.
PSP.	Punjab Sanskrit Pustakalaya, Lahore.
PSS.	Punjab Sanskrit Series, Lahore.
PunOS.	Punjab Oriental Series, Lahore.
PUOP.	Panjab University Oriental Publication, Lahore.
PY.	Prabhakari Yantralaya, Benares.
RJSM.	Rāyachandra Jaina Śāstramālā, Bombay.
RKPS.	Ratna Kumari Publications Series, Research Institute of Ancient Scientific Studies, Delhi.
RPGM.	Rājasthāna Purātana Granthamālā, Rajasthan Oriental Research Institute, Jaipur.
RSGM.	Rajasthan Sanskrit College Granth Mala.
Saṁbandha.	Sambandhavārttika.
SBH.	Sacred Books of the Hindus, Allahabad.
SBT.	Sarasvati Bhavana Texts, Allahabad.
SDS.	Saṁskṛta Dūtakāvya Saṁgraha, Calcutta.
SGK.	Srirangam Sankaragurukula Series.
SIAL.	Sources of Indo-Aryan Lexicography, Deccan College, Poona.
ŚikSaṁ.	Śikṣāsaṁgraha.
SJS.	Singhi Jain Series, Calcutta.
SKS.	Saṁskṛta Koṣakāvya Saṁgraha, Calcutta.
SmSam.	Smṛtīnāṁ Samuccayaḥ.
SNGM.	Sakharam Nemchand Granthamala, Sholapur.
SOS.	Scindia Oriental Series, Oriental Manuscripts Library, Ujjain.
ŚPS.	Śatapiṭaka Series, International Academy of Indian Culture, New Delhi.
SRF.	Suzuki Research Foundation, Tokyo.
SS.	Sanskrit Series.
SSGM.	Savitārāyasmṛtisaṁrakṣhaṇagranthamālā, the Varendra Research Society, Rajshahi.
SSPGM.	Samskrit Sāhitya Pariṣad Granthamālā, Calcutta.
STS.	Sanskrit Text Society, London.
SVGM.	Sarasvatī Vilāsa Granthamālā. Madras.
SVS.	Sarasvatī Vihāra Series, The International Academy of Indian Culture, Nagpur.
TPH.	Theosophical Publishing House, Adyar Library, Madras.
TPHOS.	Theosophical Publication House Oriental Series, Adyar.
TSS.	Trivandrum Sanskrit Series, Trivandrum.
TSWS.	Tibetan Sanskrit Works Series, Patna.
T(T)S.	Tantric Text Series, London.
UBh.	Upaniṣadbhāṣya.
USaṁ.	Upaniṣatsaṁgraha.
USamucc.	Upaniṣadāṁ Samuccayaḥ.
VBSGM.	Vidyabhawan Sanskrit Granthamala, Varanasī.
VCJGM.	Vijayadhanachandrasūri Jaina Granthamālā, Bhavanagar.
VDGM.	Vedāntadeśikagranthamālā, Conjeevaram.
VG.	Vaidyasarathigranthavali, Kottayanagari.
VGR.	Vyākaraṇagrantharatnāvali, Tanjore.
VidVP.	Vidyavilasa Press, Benares (Kashi).
VIS.	Vishveshvaranand Indological Series, VVRI.
VOS.	Venkateśvara Oriental Series, Tirupati.
VP.	Venkateshwar Steam Press, Bombay.
VRS.	Varendra Research Society, Rajshahi.
VS.	Vishvabharati Studies, Shantiniketan.
VSGM.	Vidyasagara Samskrita Granthamala, Benares.
VSJGM.	Vijayadāna-sūrīshvara-Jaina-granthamālā.
VSM.	Vaidika Saṁśodhana Maṇḍala, Poona.
VSS.	Viziayanagaram Sanskrit Series, Benares.
VVP.	Vanivilasa Press, Srirangam.
VVRI.	Vishveshvaranand Vedic Research Institute, Hoshiarpur.
VVSS.	Vani Vilas Sanskrit Series, Srirangam.
VY.	Vedic Yantralaya, Ajmer.
WIS.	Woolner Indological Series, Vishveshvaranand Institute, Hoshiarpur.
WPH.	Wallace Printing House, Tanjore.
WS.	Works of Śaṅkarācārya.
YJGM.	Yashovijaya Jaina Granthamala, Benares.
ZDMG.	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig 1909.

SUBJECT-WISE CLASSIFICATION AND APPROXIMATE CHRONOLOGY OF THE WORKS

1. SAṀHITĀS 1400 BC

Ṛgveda
Sāmaveda (Kauthuma)
Sāmaveda (Rāṇāyanīya)
Sāmaveda (Jaiminīya)
Atharvaveda (Śaunaka)
Atharvaveda (Paippalāda)
Taittirīyasaṁhitā
Maitrāyaṇīsaṁhitā
Kāṭhakasaṁhitā
Kapiṣṭhalakaṭhasaṁhitā
Vājasaneyisaṁhitā (Mādhyandina)
Vājasaneyisaṁhitā (Kāṇva)
Khilasūktas

2. BRĀHMAṆAS 1000 BC

Aitareya
Pañcaviṁśa
Kauṣītaki
Taittirīya
Ṣaḍviṁśa
Śatapatha
Mantra
Jaiminīya
Jaiminīyopaniṣad
Sāmavidhāna
Ārṣeya
Devatādhyāya
Vaṁśa

Saṁhitopaniṣad
Gopatha

3. ĀRAṆYAKAS 800 BC

Aitareya
Śāṅkhāyana
Taittirīya

4. UPANIṢADS

4.1 MAJOR UPANIṢADS 600 BC
(Traditional Order)

Īśāvāsya (= Vājasaneyisaṁhitā 40)
Kena
Kaṭha
Praśna
Muṇḍaka
Māṇḍūkya
Taittirīya (= Taittirīyāraṇyaka 7–9)
Aitareya (= Aitareyāraṇyaka II. 4–6)
Chāndogya
Bṛhadāraṇyaka (= Śatapathabrāhmaṇa XIV.)
Śvetāśvatara
Kauṣītakī
Maitrāyaṇī
Bāṣkalamantra
Chāgaleya
Ārṣeya
Śaunaka
Jaiminīya (= Jaiminīyopaniṣadbrāhmaṇa)

4.2 MINOR UPANIṢADS
(Alphabetically Arranged)

Akṣamālikā
Akṣi
Atharvaśikhā
Atharvaśiras
Advayatāraka
Advaita
Adhyātma
Annapūrṇā
Amṛtanāda
Amṛtabindu
Allā
Avadhūta 1, 2
Avyakta
Ācamana
Ātma 1/2
Ātmapūjā
Ātmabodha
Ātharvaṇadvitīya
Āruṇika
Āśrama
Itihāsa
Ūrdhvapuṇḍra
Ekākṣara
Kaṭharudra
Kaṭhaśruti
Kalisaṁtaraṇa

SUBJECT-WISE CLASSIFICATION AND APPROXIMATE CHRONOLOGY OF THE WORKS

1 Saṁhitās
2 Brāhmaṇas
3 Āraṇyakas
4 Upaniṣads
 4. 1 Major Upaniṣads
 4. 2 Minor Upaniṣads
5 Mantrapāṭha, Anukramaṇīs etc.
6 Śrautasūtras
7 Śulbasūtras
8 Pitṛmedhasūtras
9 Gṛhyasūtras
10 Nirukta
11 Prātiśākhyas
12 Epics
13 Commentaries on the Mahābhārata
14 Buddhism
15 Jainism (Dogmatics)
16 Jainism (Narrations)
17 Purāṇas
18 Tantras
19 Grammar (Pāṇinian)
20 Grammar (Non-Pāṇinian)
21 Liṅgānuśāsanas
22 Śikṣās
23 Lexicons
24 Commentaries on the Amarakośa
25 Philosophy (General)
26 Mīmāṁsā
27 Vedānta
 27. 1 Śaṅkara
 27. 2 Bhāskara
 27. 3 Rāmānuja
 27. 4 Ānandatīrtha
 27. 5 Nimbārka .
 27. 6 Śrīkaṇṭha
 27. 7 Vallabha
 27. 8 Govinda
 27. 9 Śrīkara
28 Bhakti
29 Trika
30 Sāṁkhya
31 Yoga
32 Nyāya
33 Vaiśeṣika
34 Nyāyavaiśeṣika
35 Dharmasūtras
36 Dharma
37 Nibandha
38 Arthaśāstra
39 Minor sciences
 39. 1 Veterinary Science, Archery
 39. 2 Agriculture
 39. 3 Sports
40 Saṁgīta
41 Śilpa
42 Medicine
43 Kāma
44 Mathematics
45 Astronomy
46 Astrology
47 Alchemy
48 Poetics
49 Dramaturgy
50 Nṛtya
51 Prosody
52 Kāvyas
53 Historical Poems
54 Minor Poems
 54. 1 Śatakas etc.
 54. 2 Laharīs
 54. 3 Dūtakāvyas
 54. 4 Stotras, Stavas etc.
 54. 5 Other Poems
55 Anthology
56 Bṛhatkathā and connected Works
57 Stories and Romances
58 Campū
59 Drama
60 Farces
61 Allegorical plays
62 Inscriptions

1. SAṀHITĀS 1400 BC

Ṛgveda
Sāmaveda (Kauthuma)
Sāmaveda (Rāṇāyanīya)
Sāmaveda (Jaiminīya)
Atharvaveda (Śaunaka)
Atharvaveda (Paippalāda)
Taittirīyasaṁhitā
Maitrāyaṇīsaṁhitā
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Kapiṣṭhalakaṭhasaṁhitā
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Vājasaneyisaṁhitā (Kāṇva)
Khilasūktas

2. BRĀHMAṆAS 1000 BC

Aitareya
Pañcaviṁśa
Kauṣītaki
Taittirīya
Ṣaḍviṁśa
Śatapatha
Mantra
Jaiminīya
Jaiminīyopaniṣad
Sāmavidhāna
Ārṣeya
Devatādhyāya
Vaṁśa

Saṁhitopaniṣad
Gopatha

3. ĀRAṆYAKAS 800 BC

Aitareya
Śāṅkhāyana
Taittirīya

4. UPANIṢADS

4.1 MAJOR UPANIṢADS 600 BC
(Traditional Order)

Īśāvāsya (= Vājasaneyisaṁhitā 40)
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Praśna
Muṇḍaka
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Śvetāśvatara
Kauṣītakī
Maitrāyaṇī
Bāṣkalamantra
Chāgaleya
Ārṣeya
Śaunaka
Jaiminīya (= Jaiminīyopaniṣadbrāhmaṇa)

4.2 MINOR UPANIṢADS
(Alphabetically Arranged)

Akṣamālikā
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Atharvaśiras
Advayatāraka
Advaita
Adhyātma
Annapūrṇā
Amṛtanāda
Amṛtabindu
Allā
Avadhūta 1, 2
Avyakta
Ācamana
Ātma 1/2
Ātmapūjā
Ātmabodha
Ātharvaṇadvitīya
Āruṇika
Āśrama
Itihāsa
Ūrdhvapuṇḍra
Ekākṣara
Kaṭharudra
Kaṭhaśruti
Kalisaṁtaraṇa

Kātyāyana
Kāmarājakīlitoddhāra
Kālāgnirudra
Kālikā
Kālīmedhādīkṣita
Kuṇḍikā
Kṛṣṇa
Kṛṣṇapuruṣottama
Kaivalya
Kṣurikā
Gaṇapati
Garbha
Gāyatrī
Gāyatrīrahasya
Gāruḍa
Guhyakālī
Guhyaṣoḍhānyāsa
Gopālapūrvatāpinī
Gopālottaratāpinī
Gopīcandana
Cakra = Śrīcakra
Caturveda
Cākṣuṣa
Cūlikā
Jābāla
Jābāladarśana
Jābāli
Tārasāra
Turīya
Turīyātīta
Tulasī
Tejobindu
Tripādvibhūtimahānārāyaṇa
Tripuratāpinī
Tripurā
Triśikhabrāhmaṇa
Dakṣiṇāmūrti
Dattātreya
Devī
Dvaya
Dhyānabindu
Nādabindu
Nārada
Nāradaparivrājaka
Nārāyaṇa
Nārāyaṇapūrvatāpinī
Nārāyaṇottaratāpinī
Nirālamba
Nirukta
Nirvāṇa
Nīlarudra
Nṛsiṁhapūrvatāpanīya
Nṛsiṁhaṣaṭcakra
Nṛsiṁhottaratāpanīya
Pañcabrahma
Paramahaṁsa
Paramahaṁsaparivrājaka
Pāramātmika
Pārāyaṇa
Pāśupatabrahma
Piṇḍa
Pītāmbara
Paiṅgala
Praṇava 1, 2
Prāṇāgnihotra
Bahvṛca
Bilva
Bṛhajjābāla
Brahma
Brahmabindu
Brahmavidyā
Bhasmajābāla
Bhāvanā
Bhikṣuka
Maṭhāmnāya
Maṇḍalabrāhmaṇa
Mantrikā
Mahānārāyaṇa
Mahāvākya
Mahopaniṣad
Muktikā
Mudgala
Mṛtyulāṅgūla
Maitrī
Maitreyī
Yajñopavīta
Yājñavalkya
Yogakuṇḍalī
Yogacūḍāmaṇi
Yogatattva 1, 2
Yogarāja
Yogaśikhā
Rājaśyāmalārahasya
Rādhā
Rāmapūrvatāpinī
Rāmarahasya
Rāmottaratāpinī
Rudra
Rudrajābāla
Rudrahṛdaya
Lāṅgūla
Liṅga
Vajrapañjara
Vajrasūcikā
Vaṭuka
Vanadurgā
Varāha
Vāsudeva
Vidyātāraka
Viśrāma
Śarabha
Śāṭyāyanīya
Śāṇḍilya
Śārīraka
Śiva
Śivasaṅkalpa
Śukarahasya
Śyāmalā
Śrīcakra = Cakra
Ṣoḍhopaniṣad
Saṅkarṣaṇa
Sadānanda
Saṁnyāsa
Sarasvatīrahasya
Sarvasāra
Sāmarahasya
Sāvitrī
Siddhāntaśikhā
Siddhāntasāra
Sītā
Sudarśana
Subāla
Sumukhī
Sūrya
Sūryatāpinī
Saubhāgyalakṣmī
Skanda
Svasaṁvedya
Haṁsa
Haṁsaṣoḍhā
Hayagrīva
Heramba

5. MANTRAPĀṬHA, ANUKRAMAṆĪS ETC.

Āpastambamantrapāṭha
Bṛhaddevatā 4th c. B. C.
Sarvānukramaṇī 5th–3rd c. B. C.
Bṛhatsarvānukramaṇikā
Atharvavedapariśiṣṭa

6. ŚRAUTASŪTRAS 600 BC

Āśvalāyana
Śāṅkhāyana
Baudhāyana
Vādhūla
Bhāradvāja
Āpastamba
Mānava
Vārāha
Kātyāyana
Hiraṇyakeśin
Vaikhānasa
Maśakakalpasūtra
Kṣudrasūtra
Nidānasūtra
Lāṭyāyana
Drāhyāyaṇa
Jaiminīya
Puṣpasūtra
Vaitāna

7. ŚULBASŪTRAS 600 BC

Baudhāyana
Āpastamba
Kātyāyana

8. PITṚMEDHASŪTRAS 600 BC

Gautama
Baudhāyana
Bhāradvāja
Hiraṇyakeśin

9. GṚHYASŪTRAS 600 BC

Śāṅkhāyana
Kauṣītaka
Āśvalāyana
Bodhāyana
Kāṭhaka
Bhāradvāja
Āpastamba
Mānava
Vārāha
Hiraṇyakeśin
Vaikhānasa
Āgniveśya
Pāraskara

Gobhila
Drāhyāyaṇa
Jaimini
Kauśikasūtra
10. NIRUKTA
Nighaṇṭu
Nirukta c. 400 B. C.
11. PRĀTIS'ĀKHYAS 400 BC
Ṛkprātiśākhya
Upalekhasūtra
Taittirīya
Vājasaneyi
Ṛktantra
LaghuṚktantrasaṁgraha
Sāmavedasaptalakṣaṇa
Upanidānasūtra
Atharvaprātiśākhya
Śaunakīyacaturadhyāyikā
12. EPICS 400 BC–400 AD
Mahābhārata
Rāmāyaṇa
Harivaṁśa
13. COMMENTARIES ON THE MAHĀBHĀRATA
Jñānadīpikā c. 1150 A. D.
Viṣamaślokī (= Durghaṭārthaprakāśikā)
Mahābhāratatīkā 1275–1350 A. D.
Bhāratārthaprakāśikā
Mahābhāratārthadīpikā
Lakṣābharaṇa 1500–1600 A. D.
Bhāratabhāvadīpikā 1650–75 A. D.
Virodhārthabhañjanī
Vīṣamapadavivaraṇa
14. BUDDHISM
Mahāvastu Avadāna
Mūlamādhyamikakārikā 2nd c. A. D.
Lalitavistara
Saddharmapuṇḍarīka
Gaṇḍavyūhamahāyānasūtra
Madhyāntavibhāga 300–50 A. D.
Abhisamayālaṅkāra 300–50 A. D.
Bodhisattvabhūmi 300–50 A. D.
Laṅkāvatārasūtra 300–50 A. D.
Abhidharmasamuccaya 300–50 A. D.
Yogācārabhūmi 300–50 A. D.
Mahāyānasūtrālaṅkāra 300–50 A. D.
Abhidharmakośa 4th c. A. D.
Abhidharmakośabhāṣya 4th c. A. D.
Madhyāntavibhāgabhāṣya 4th c. A. D.
Triṁśikā 4th c. A. D.
Viṁśatikā 4th c. A. D.
Jātakamālā 4th c. A. D.
Nyāyapraveśa 4th c. A. D.
Gilgit Manuscripts
Prātimokṣasūtra
Madhyāntavibhāgasūtrabhāṣyaṭīkā c. 550 A. D.
Prasannapadā 6th c. A. D.
Nyāyabindu 7th c. A. D.
Pramāṇavārttika
Pramāṇavārttikasvopajñavṛtti
Sphuṭārthā
Bodhicaryāvatāra
Śikṣāsamuccaya
Hetubinduṭīkā c. 700 A. D.
Tattvasaṁgraha 750–763 A. D.
Tattvasaṁgrahapañjikā c. 760 A. D.
Abhisamayālaṅkārāloka 770–810 A. D.
Hevajratantra
Nyāyabinduṭīkā 8th c. A. D.
Pramāṇavārttikabhāṣya c. 800 A. D.
Dharmottarapradīpa c. 1000 A. D.
Bodhicaryāvatārapañjikā
Avadānakalpalatā 1028–63 A. D.
Tarkabhāṣā 1075–1100 A. D.
Mahāvyutpatti
15. JAINISM (Dogmatics)
Tattvārthādhigamasūtra c. 100 A. D.
Tattvārthabhāṣya c. 100 A. D.
Parīkṣāmukhasūtra
Sarvārthasiddhi c. 400 A. D.
Nyāyāvatāra 700–50 A. D.
Tattvārtha(rāja)vārttika 750–800 A. D.
Laghīyastraya 750–800 A. D.
Nyāyaviniścaya 750–800 A. D.
Pramāṇasaṁgraha 750–800 A. D.
Viśeṣāvaśyakabhāṣyavṛtti
Prameyaratnamālā
Tattvapradīpikā 10th c. A. D.
Pramāṇanayatattvālokālaṅkāra
Tātparyavṛtti 1150–1200 A. D.
Pariśiṣṭaparvan 1143–76 A. D.
Yogaśāstra 1160–72 A. D.
Pramāṇamīmāṁsā c. 1172 A. D.
Ratnākarāvatārikā
Aupapātikasūtraṭīkā 12th c. A. D.
Jñātādharmakathāṭīkā 12th c. A. D.
Sthānāṅgaṭīkā 12th c. A. D.
Syādvādamañjarī Śaka 1214 (1292 A. D.)
Tīrthakalpa Saṁ. 1364–89 (1308–33 A. D.)
Gurvāvalī
Jñānabinduprakaraṇa 1600–1650 A. D.
16. JAINISM (Narrations)
Padmapurāṇa (Raviṣeṇa) Vīra Nir. 1204 (678 A. D.)
Varāṅgacarita 7th c. A. D.
Siddhipriyastotra
Kalyāṇamandirastotra 700–50 A. D.
Bhaktāmarastotra 8th c. A. D.
Harivaṁśapurāṇa (Jinasena)
Mahāpurāṇa 815–877 A. D.
Bṛhatkathākośa Saṁ. 989, Śaka 853 (931 A. D.)
Jinaśataka 950–75 A. D.
Caturviṁśatijinastuti 950–1000 A. D.
Yaśodharacarita
Ekībhāvastotra
Śrīpārśvanāthacarita (Vādirāja)
Viṣāpahārastotra
Mahāvīrastotra (Jinavallabha) early 12th c. A. D.
Vairāgyaśataka (Padmanābha) 1125–75 A. D.
Praśnottararatnamālā
Vītarāgastotra 1143–76 A. D.
Triṣaṣṭiśalākāpuruṣacarita 1160–75 A. D.
Mahāvīrastotra 1, 2 1160–75 A. D.
(Hemacandra)
Neminirvāṇa
Kuvalayamālākathāsaṁkṣepa
Pāṇḍavacarita 1200 A. D.
Surathotsava 1201–60 A. D.
Kīrtikaumudī 1225–50 A. D.
Mallināthacarita 1225–75 A. D.
Pārśvanāthacarita (Bhavadeva) Saṁ. 1312/1412 (1255/1355 A. D.)
Samarādityasaṁkṣepa Saṁ. 1324 (1268 A. D.)
Śṛṅgāravairāgyataraṅgiṇī 1276 A. D.
Sindūraprakara 1276 A. D.
Prabhāvakacarita Saṁ. 1334 (1278 A. D.)
Śālibhadracarita
Nemidūta
Rauhiṇeyacarita
Samyaktvakaumudī
Prabandhacintāmaṇi Saṁ. 1361 (1305 A. D.)
Śrīvīrastava
Gotamastotra
Caturviṁśatijinastava
Pārśvastava
Pārśvanāthastava
Srīvīranirvāṇakalyāṇastotra
Siddhāntāgamastava
Jinacaturviṁśatikā
Ātmanindāṣṭaka
Uttamakumāracarita
Kālikācāryakathā
Prabandhakośa Saṁ. 1405 (1349 A. D.)
Dhūrtākhyāna Saṁ. 1422 (1365 A. D.)
Bharaṭakadvātriṁśikā 15th c. A. D.
Pālagopālakathānaka c. 1438 A. D.
Ratnacūḍakathā 1450 A. D.
Purātanaprabandhasaṁgraha
Nemināthacarita
Campakaśreṣṭhikathā
Citrasenapadmāvatīcarita Saṁ. 1660 (1603 A. D.)
Kathākośa
17. PURĀṆAS
Group I : Before 500 A. D.
Viṣṇu
Mārkaṇḍeya
Vāyu
Matsya
Brahmāṇḍa
Group II : Before 1000 A. D.
Bhāgavata
Kūrma
Agni
Brahmavaivarta
Nīlamata
Skanda
Vāmana
Viṣṇudharmottara
Varāha
Bṛhannāradīya
Narasiṁha
Group III : After 1000 A. D.
Liṅga
Brahma

Bhaviṣya
Devībhāgavata
Padma
Ādi
Bṛhaddharma
Saura
Gaṇeśa
Śiva
Kalki
Adhyātmarāmāyaṇa
Yogavāsiṣṭha

18. TANTRAS

Guhyasamājatantra
Pauṣkarasaṁhitā
Jayākhyasaṁhitā c. 450 A. D.
Ahirbudhnyasaṁhitā
Lalitāsahasranāma
Pārameśvarasaṁhitā
Saundaryalaharī 750–850 A. D.
Mṛgendratantra 700–900 A. D.
Nityāṣoḍaśikārṇava
Śāradātilaka
Pañcarātra (Hayaśīrṣa)
Kāmakalāvilāsa
Kālīvilāsatantra
Kulacūḍāmaṇitantra
Kulārṇavatantra
Paramasaṁhitā
Pārānandasūtra c. 900 A. D.
Tantrarāja
Lakṣmītantra
Tantrasāra (Abhinavagupta)
Tantrāloka
Īśānaśivagurudevapaddhati 11th c. A. D.
Pañcarātra (Nārada)
Sātvatatantra
Paraśurāmakalpasūtra
Mahānirvāṇatantra
Pāñcarātrarakṣā 14th c. A. D.
Tantrasamuccaya 1426–75 A. D.
Tantrasāra (Kṛṣṇānanda) 1500–50 A.D.
Ṣaṭcakranirūpaṇa Śaka 1499 (1577 A.D.)
Bṛhaddharmasaṁhitā
Śaktisaṁgamatantra
Varivasyārahasya 1700–50 A. D.
Lalitāsahasranāmabhāṣya
Saṁ. 1785 (1728 A. D.)
Setubandha Śaka 1655 (1733 A. D.)
Nityotsavanibandha
Kali 4876 (1775 A. D.)

Kośas

Uddhārakośa
Tantrābhidhāna c. 1597 A. D.

19. GRAMMAR (PĀṆINIAN)

Śivasūtras
Aṣṭādhyāyī 4th c. B. C.
Dhātupāṭha
Gaṇapāṭha
Uṇādisūtra
Phiṭsūtra
Vārttika 3rd c. B. C.
Mahābhāṣya 150 B. C.
Vākyapadīya 6th c. A. D.
Kāśikāvṛtti 600–650 A. D.
Nandikeśvarakāśikā
Sphoṭasiddhi (Maṇḍanamiśra)
Nyāsa 8th c. A. D.
Pradīpa 11th c. A. D.
Gaṇaratnamahodadhi 1140 A. D.
Rūpāvatāra
Durghaṭavṛtti Śaka 1095 (1172 A. D.)
Kṣīrataraṅgiṇī
Dhātupradīpa 12th c. A. D.
Bhāṣāvṛtti 12th c. A. D.
Padamañjarī 13th c. A. D.
Dhātuvṛtti
Paribhāṣāvṛtti
Prakriyākaumudī 15th c. A. D.
Prasāda
Pāṇinīyatantravādanakṣatramālā
1582–85 A. D.
Siddhāntakaumudī 17th c. A. D.
Vaiyākaraṇabhūṣaṇa
Vaiyākaraṇabhūṣaṇasāra
Paribhāṣāvṛtti (Nīlakaṇṭha)
Paribhāṣenduśekhara 18th c. A. D.
Laghuśabdenduśekhara 18th c. A. D.
Vaiyākaraṇasiddhāntalaghumañjūṣā
18th c. A. D.
Paramalaghumañjūṣā 18th c. A. D.

20. GRAMMAR (NON-PĀṆINIAN)

Vyāḍiparibhāṣā
Kātantra 100 A. D.
Kātantraparibhāṣā 100 A. D.
Jainendravyākaraṇa 5th c. A. D.
Jainendraparibhāṣā 5th c. A. D.
Cāndravyākaraṇa 6th c. A. D.
Cāndraparibhāṣā 6th c. A. D.
Cāndradhātupāṭha 6th c. A. D.
Cāndravṛtti 6th c. A. D.
Kātantravṛtti 8th c. A. D.
Śākaṭāyanavyākaraṇa 9th c. A. D.
Śākaṭāyanaparibhāṣā 9th c. A. D.
Śākaṭāyanadhātupāṭha 9th c. A. D.
Sarasvatīkaṇṭhābharaṇa 11th c. A. D.
Siddhahemacandra 1089–1177 A. D.
Daivavyākaraṇa 12th c. A. D.
Sārasvatavyākaraṇa 13th c. A. D.
Mugdhabodha 1250–1300 A. D.
Kavikalpadruma 1250 A. D.
Puruṣakāra 13th c. A. D.

21. LIṄGĀNUŚĀSANAS

Liṅgānuśāsana of Pāṇini
of Vararuci
of Harṣavardhana
of Vāmana c. 800 A. D.
of Śākaṭāyana
of Hemacandra
1089–1177 A. D.
of Paramānanda

22. ŚIKṢĀS

Āpiśalī
Pāṇinīya
Cāndravarṇasūtra
Śaiśirīya
Svarāṅkuśa
Māṇḍūkī
Bhāradvāja
Kauhalī
Yājñavalkya
Kātyāyanī
Pārāśarī
Amoghanandinī
Mādhyandinī
Laghumādhyandinī
Nāradī
Lomaśī
Gautamī

23. LEXICONS

Dvirūpakośa (Pāṇini)
Amarakoṣa 6th c. A. D.
Anekārthasamuccaya c. 600 A. D.
Paryāyaratnamālā 900–25 A. D.
Anekārthadhvanimañjarī 925 A. D.
Abhidhānaratnamālā 925–75 A. D.
Nāmamālikā 11th c. A. D.
Vaijayantī c. 1050 A. D.
Trikāṇḍaśeṣa 1050–1159 A. D.
Hārāvalī 1050–1159 A. D.
Śabdabhedaprakāśa 1050–1159 A. D.
Śeṣanāmamālā 1089–1172 A. D.
Anekārthasaṁgraha 1089–1172 A. D.
Abhidhānacintāmaṇi 1089–1172 A. D.
Agastyanighaṇṭu (= Śabdasaṁgraha)
Viśvaprakāśa Śaka 1033 (1111 A. D.)
Śabdabhedaprakāśa (Maheśvara)
Dharaṇikośa
Anekārthakośa (Maṅkha) c. 1140 A. D.
Nānārthasaṁgraha c. 1140 A. D.
Nānārthārṇavasaṁkṣepa c. 1160 A. D.
Dvirūpakośa (Harṣa)
Anekārtharatnamālā (Dhanañjaya)
Anekārthanighaṇṭu
Nāmamālā
Paryāyaśabdaratna
Medinīkośa 1200–75 A. D.
Ekākṣaranāmamālā (Sudhākalaśa)
c. 1350 A. D.
Anekārthatilaka
Nāmamālāśiloñcha
Saṁ. 1433 (1377 A. D.)
Nānārthamañjarī
Nānārtharatnamālā c. 1400 A. D.
Śabdaratnākara (Vāmanabhaṭṭabāṇa)
1400–60 A. D.
Ekākṣarīnāmamālā (Amara)
Paramānandīya Anekārtha
Paramānandīyanāmamālā
Śāradīyākhyanāmamālā 1575–1625 A. D.
Ekārthanāmamālā c. 1580 A. D.
Dvyakṣaranāmamālā c. 1580 A. D.
Ekākṣaranāmamālikā (Viśvaśambhu)
c. 1590 A. D.
Viśvalocanakośa c. 1600 A. D.
Śabdaratnākara (Sādhusundaragaṇi)
c. 1624 A. D.
Pañcatattvaprakāśa
Kośakalpataru c. 1644 A. D.
Kalpadrukośa
Kali 4761, Saṁ. 1716 (1660 A. D.)
Śabdaratnasamanvayakośa 1684 A. D.
Kośāvataṁsa 1810–30 A. D.

24. COMMENTARIES ON THE AMARAKOŚA
Amarakośodghāṭana 1050–1100 A. D.
Ṭīkāsarvasva
Kali 4260, Śaka 1081 (1159 A. D.)
Padacandrikā
Kali 4532, Śaka 1353 (1431 A. D.)
Vyākhyāsudhā (Bhānujīdīkṣita)
25. PHILOSOPHY : General
Sarvadarśanasiddhāntasaṁgraha
Sarvavedāntasiddhāntasārasaṁgraha
Ṣaḍdarśanasamuccaya (Haribhadra) 8th c. A. D.
Ṣaḍdarśanasamuccaya (Rājaśekhara) 1325–75 A. D.
Sarvadarśanasaṁgraha 1350–75 A. D.
Sarvadarśanakaumudī 1450–1500 A. D.
Prasthānabheda 1565–75 A. D.
Sarvamatasaṁgraha
26. MĪMĀṀSĀ
Mīmāṁsāsūtra
Saṁkarṣakāṇḍa
Śābarabhāṣya 5th c. A. D.
Bṛhatī c. 600 A. D.
Bhāvanāviveka c. 700 A. D.
Vibhramaviveka c. 700 A. D.
Ślokavārttika 8th c. A. D.
Tantravārttika 8th c. A. D.
Ṭupṭīkā 8th c. A. D.
Tātparyaṭīkā (Umveka) 750–800 A. D.
Śarkarikā
Prakaraṇapañcikā 900–950 A. D.
Tattvabindu 950–75 A. D.
Kāśikā (Sucaritamiśra)
Nayaviveka c. 1000 A. D.
Tantraratna 1025–75 A. D.
Nyāyaratnamālā 1025–75 A. D.
Nyāyaratnākara 1025–75 A. D.
Śāstradīpikā 1025–75 A. D.
Saṁkarṣakāṇḍabhāṣya (Devasvāmin)
Nyāyasudhā (Bhaṭṭasomeśvara)
Nyāyamālāvistara 1350–75 A. D.
Arthasaṁgraha
Tantrarahasya c. 1500 A. D.
Yuktisnehaprapūraṇī 1500–50 A. D.
Upakramaparākrama 1570–80 A. D.
Vidhirasāyana 1570–80 A. D.
Mīmāṁsākaustubha 1600–50 A. D.
Bhāṭṭadīpikā 1600–50 A. D.
Mīmāṁsānyāyaprakāśa 1600–50 A. D.
Mānameyodaya 1636–46 A. D.
Bhāṭṭacintāmaṇi 1650–1700 A. D.
Mayūkhamālikā 17th c. A. D.
Bhāṭṭacandrikā
27. VEDĀNTA
Brahmasūtra
27. 1 ŚAṄKARA
Gauḍapādakārikā
Brahmasiddhi c. 700 A. D.
Brahmasūtrabhāṣya 788–820 A. D.
Īśopaniṣadbhāṣya 788–820 A. D.
Aitareyopaniṣadbhāṣya 788–820 A. D.
Kāṭhakopaniṣadbhāṣya 788–820 A. D.
Kenopaniṣatpadabhāṣya 788–820 A. D.
Kenopaniṣadvākyabhāṣya 788–820 A. D.
Chāndogyopaniṣadbhāṣya 788–820 A. D.
Taittirīyopaniṣadbhāṣya 788–820 A. D.
Praśnopaniṣadbhāṣya 788–820 A. D.
Bṛhadāraṇyakopaniṣadbhāṣya 788–820 A. D.
Muṇḍakopaniṣadbhāṣya 788–820 A. D.
Śvetāśvataropaniṣadbhāṣya 788–820 A. D.
Gītābhāṣya 788–820 A. D.
Sanatsujātīyabhāṣya 788–820 A. D.
Viṣṇusahasranāmabhāṣya 788–820 A. D.
Lalitātriśatībhāṣya 788–820 A. D.
Aparokṣānubhūti 788–820 A. D.
Ātmabodha 788–820 A. D.
Upadeśasāhasrī 788–820 A. D.
Pañcīkaraṇa 788–820 A. D.
Prauḍhānubhūti 788–820 A. D.
Manīṣāpañcaka 788–820 A. D.
Vākyavṛtti 788–820 A. D.
Vivekacūḍāmaṇi 788–820 A. D.
Śataślokī 788–820 A. D.
Sadācārānusandhāna 788–820 A. D.
Svātmanirūpaṇa 788–820 A. D.
Svātmaprakāśikā
Bṛhadāraṇyakopaniṣadbhāṣyavārttika 9th c. A. D.
Taittirīyopaniṣadbhāṣyavārttika 9th c. A. D.
Naiṣkarmyasiddhi 9th c. A. D.
Pañcapādikā 9th c. A. D.
Iṣṭasiddhi 850–900 A. D.
Saṁkṣepaśārīraka 850–900 A. D.
Pañcaprakriyā 850–900 A. D.
Bhāmatī c. 1000 A. D.
Nyāyamakaranda 1050–1100 A. D.
Pramāṇamālā 1050–1100 A. D.
Khaṇḍanakhaṇḍakhādya not later than 1170 A. D.
Tattvapradīpikā (Citsukha) 1200–50 A. D.
Prakaṭārthavivaraṇa 1200–50 A. D.
Vedāntakalpataru c. 1250 A. D.
Tarkasaṁgraha (Ānandajñāna) 1250–1350 A. D.
Jīvanmuktiviveka c. 1350 A. D.
Pañcadaśī c. 1350 A. D.
Vivaraṇaprameyasaṁgraha c. 1350 A. D.
Śaṅkaradigvijaya (Mādhava) c. 1350 A. D.
Śaṅkaravijaya (Ānandagiri)
Vedāntasāra (Sadānanda) 1450–1500 A. D.
Prabodhasudhākara 1527–38 A. D.
Siddhāntabindu 1550–75 A. D.
Advaitasiddhi 1550–75 A. D.
Advaitaratnarakṣaṇa 1550–75 A. D.
Bhedadhikkāra 1500–1600 A. D.
Siddhāntaleśasaṁgraha 1575–82 A. D.
Nayamañjarī 1575–82 A. D.
Gurucandrikā c. 1600 A. D.
Laghucandrikā c. 1600 A. D.
Siddhāntatattva c. 1600 A. D.
Vedāntaparibhāṣā c. 1600 A. D.
Siddhāntasiddhāñjana 1600–75 A. D.
Vedāntasiddhāntasūktimañjarī c. 1826 A. D.
27. 2 BHĀSKARA
Brahmasūtrabhāṣya c. 850–980 A. D.
27. 3 RĀMĀNUJA
Āgamaprāmāṇya 950–1000 A. D.
Ātmasiddhi 950–1000 A. D.
Īśvarasiddhi (Yāmunācārya) 950–1000 A. D.
Saṁvitsiddhi 950–1000 A. D.
Śrībhāṣya 1050–1139 A. D.
Gītābhāṣya (Rāmānuja) 1050–1139 A. D.
Vedāntasāra (Rāmānuja) 1050–1139 A. D.
Vedāntadīpa 1050–1139 A. D.
Vedārthasaṁgraha 1050–1139 A. D.
Nītimālā 1075–1258 A. D.
Śrutaprakāśikā 1250–1300 A. D.
Vedāntatattvasāra
Nyāyakuliśa 1250–1300 A. D.
Śatadūṣaṇī c. 1320–21 A. D.
Nyāyapariśuddhi c. 1324 A. D.
Tattvamuktākalāpa c. 1333–34 A. D.
Nyāyasiddhāñjana c. 1334–35 A. D.
Yatīndramatadīpikā early 17th c. A. D.
27. 4 ĀNANDATĪRTHA
Brahmasūtrabhāṣya (Madhva) c. 1230 A. D.
Anuvyākhyāna c. 1230 A. D.
Daśaprakaraṇa :
Pramāṇalakṣaṇa
Kathālakṣaṇa
Upādhikhaṇḍana
Māyāvādakhaṇḍana
Prapañcamithyātvānumānakhaṇḍana
Tattvasaṁkhyāna
Tattvaviveka
Tattvoddyota
Karmanirṇaya
Viṣṇutattvavinirṇaya
Tattvaprakāśikā 1365–1388 A. D.
Nyāyasudhā (Jayatīrtha) 1365–1388 A. D.
Vādāvalī 1365–1388 A. D.
Tattvasaṁkhyānaṭīkā (Jayatīrtha) 1365–1388 A. D.
Nyāyāmṛta c. 1500 A. D.
27. 5 NIMBĀRKA
Vedāntapārijātasaurabha 13th c. A. D.
Siddhāntaratna
Vedāntakaustubha
Vedāntaratnamañjūṣā
27. 6 ŚRĪKAṆṬHA
Śrīkaṇṭhabhāṣya c. 1400 A. D.
Śivārkamaṇidīpikā 1575–82 A. D.
Pūrvottaramīmāṁsāvādanakṣatramālā 1575–82 A. D.
Kriyāsāra
27. 7 VALLABHA
Aṇubhāṣya c. 16th c. A. D.
27. 8 GOVINDA
Sārasaṁgraha
Govindabhāṣya 1725–75 A. D.
27. 9 ŚRĪKARA

Śrīkarabhāṣya

28. BHAKTI

Bhagavadgītā
Bhaktisūtra (Nārada)
Brahmasaṁhitā
Bhaktisūtra (Śāṇḍilya)
Bhaktirasāmṛtasindhu 1541 A. D.
Bhaktirasāyana 1565–75 A. D.

29. TRIKA

Pāśupatasūtra
Parātriṁśikā
Śivasūtra early 9th c. A. D.
Siddhitrayī (Utpala) 850–900 A. D.
Ajaḍapramātṛsiddhi
Īśvarasiddhi
Sambandhasiddhi
Īśvarapratyabhijñāsūtra 850–900 A. D.
Śivadṛṣṭi c. 900 A. D.
Pratyabhijñāvimarśinī
Laukika 90, Kali 4115 (1014 A. D.)
Parmārthasāra c. 1024 A. D.
Pratyabhijñāhṛdaya 1020–50 A. D.
Mālinīvijayottaratantra
Bhāskarī 1750–1800 A. D.

30. SĀṀKHYA

Sāṁkhyakārikā c. 300 A. D.
Tattvasamāsa c. 400 A. D.
Sāṁkhyapravacanasūtra
Sāṁkhyakārikābhāṣya 6th c. A. D.
Māṭharavṛtti
Sāṁkhyatattvakaumudī c. 1000 A. D.
Sāṁkhyatattvapradīpa 12th c. A. D.
Sāṁkhyasūtravṛtti c. 1500 A. D.
Sāṁkhyapravacanabhāṣya 16th c. A. D.

31. YOGA

Yogasūtra
Yogabhāṣya
Tattvavaiśāradī c. 1000 A. D.
Śivasaṁhitā
Rājamārtaṇḍa 1010–55 A. D.
Haṭhayogapradīpikā 1300–1650 A. D.
Yogasārasaṁgraha 1525–1600 A. D.
Yogavārttika
Yogasūtravṛtti

32. NYĀYA

Nyāyasūtra
Nyāyabhāṣya c. 500 A. D.
Nyāyavārttika 550–650 A. D.
Nyāyamañjarī c. 890 A. D.
Nyāyasāra 925–75 A. D.
Tātparyaṭīkā on Nyāyavārttika c. 1000 A. D.
Ātmatattvaviveka (= Bauddhadhikkāra) c. 1050 A. D.
Nyāyakusumāñjali c. 1050 A. D.
Nyāyavārttikatātparyapariśuddhi c. 1050 A. D.
Tārkikarakṣā c. 1150 A. D.
Tattvacintāmaṇi 1325–50 A. D.
Padārthatattvanirūpaṇa 1475–1550 A. D.
Śaktivāda 1600–50 A. D.
Vyutpattivāda, earlier than 1625 A. D.

33. VAIS'EṢIKA

Vaiśeṣikasūtra
Padārthadharmasaṁgraha c. 400 A. D.
Nyāyakandalī Śaka 913 (991 A. D.)
Lakṣaṇāvalī 1054 A. D.
Kiraṇāvalī 1054 A. D.
Upaskāra 1425–50 A. D.

34. NYĀYAVAIS'EṢIKA

Saptapadārthī c. 1150 A. D.
Tarkabhāṣā 13th c. A. D.
Tarkakaumudī 14th c. A. D.
Bhāṣāpariccheda c. 1550 A. D.
Siddhāntamuktāvalī c. 1550 A. D.
Tarkāmṛta c. 1600 A. D.
Tarkasaṁgraha 1625–1700 A. D.
Maṇikaṇa

35. DHARMASŪTRAS 400 BC

Gautama
Āpastamba
Bodhāyana
Vasiṣṭha
Vaikhānasa

36. DHARMA

Atrismṛti
Atrisaṁhitā
Manusmṛti 2nd c. A. D.
Nāradasmṛti
Dakṣasmṛti
Aṅgirahsmṛti
Yamasmṛti
Bṛhadyamasmṛti
Saṁvartasmṛti
Viṣṇusmṛti 3rd c. A. D.
Laghuviṣṇusmṛti
Bṛhaspatismṛti
Parāśarasmṛti
Bṛhatparāśarasmṛti
Vṛddhaśātātapasmṛti
Śātātapasmṛti
Laghuśātātapasmṛti
Yājñavalkyasmṛti 5th c. A. D.
Devalasmṛti
Kātyāyanasmṛti
Prajāpatismṛti
Āpastambasmṛti
Gobhilasmṛti (=Karmapradīpa)
Auśanasasmṛti
Vṛddhahārītasmṛti
Laghuhārītasmṛti
Laghvāśvalāyanasmṛti
Vṛddhagautamasmṛti
Śaṅkhasmṛti
Laghuśaṅkhasmṛti
Likhitasmṛti
Śaṅkhalikhitasmṛti
Vedavyāsasmṛti
Bālakrīḍā
Manubhāṣya 9th c. A. D.
Mitākṣarā 1076–1100 A. D.
Aparārka c. 1125 A. D.
Manvarthavivṛti 13th c. A. D.
Subodhinī c. 1375 A. D.
Dīpakalikā 1390–1450 A. D.
Manvarthamuktāvalī 15th c. A. D.
Vīramitrodaya on Yājñavalkya 1600–25 A. D.
Bālambhaṭṭī 18th c. A. D.

37. NIBANDHA

Hāralatā 1175–1200 A. D.
Smṛticandrikā c. 1200 A. D.
Caturvargacintāmaṇi 1260–72 A. D.
Daṇḍaviveka 1450–75 A. D.
Vyavahāranirṇaya
Tristhalīsetu c. 1545 A. D.
Dāyatattva
Vīramitrodaya 1600–25 A. D.
Vyavahāramayūkha 1610–40 A. D.
Nirṇayasindhu Saṁ. 1668 (1612 A. D.)

38. ARTHAS'ĀSTRA

Arthaśāstra
Cāṇakyarājanītiśāstra
Bārhaspatyasūtra
Nītisāra c. 700 A. D.
Nītivākyāmṛta c. 959 A. D.
Yuktikalpataru 1010–55 A. D.
Rājanītiratnākara c. 1370 A. D.
Nītiprakāśikā
Śukranīti

39. MINOR SCIENCES

39. 1 VETERINARY SCIENCE, ARCHERY

Aśvacikitsā c. 1000 A. D.
Śālihotra 1010–55 A. D.
Aśvavaidyaka
Aśvaśāstra
Hastyāyurveda
Mātaṅgalīlā
Śyainikaśāstra

39. 2 AGRICULTURE

Kṛṣiparāśara
Kṛṣiśāstra

39. 3 SPORTS

Caturaṅgadīpikā
Gañjīphākhelana

40. SAṀGĪTA

Gītālaṅkāra
Bṛhaddeśī
Saṁgītamakaranda 10th c. A. D.
Saṁgītaratnākara 1200–50 A. D.
Svaramelakalānidhi Śaka 1472 (1550 A. D.)
Rāgavibodha 17th c. A. D.
Caturdaṇḍiprakāśikā 17th c. A. D.
Saṁgītapārijāta

41. S'ILPA

Mānasāra
Mayamata
Vāstuvidyā
Samarāṅgaṇasūtradhāra 11th c. A. D.
Mānasollāsa Śaka 1051 (1129 A. D.)
Śilparatna 16th c. A. D.

42. MEDICINE

Carakasaṁhitā 2nd c. A. D.
Suśrutasaṁhitā 2nd c. A. D.
Bhelasaṁhitā 2nd c. A. D.
Hārītasaṁhitā
Kāśyapasaṁhitā
Aṣṭāṅgasaṅgraha 7th c. A. D.
Aṣṭāṅgahṛdaya 7th c. A. D.
Kalyāṇakāraka 825–75 A. D.
Rugviniścaya 900–25 A. D.

Siddhayoga 10th c. A. D.
Śārṅgadharasaṁhitā 11th c. A. D.
Nāḍīvijñāna
Bhāvaprakāśa c. 1550 A. D.
Bhojanakutūhala 1676–1711 A. D.

Kośas

Dhanvantarīyanighaṇṭu
Rājanighaṇṭu
Aṣṭāṅganighaṇṭu
Paryāyamuktāvalī
Nighaṇṭuśeṣa 1089–1172 A. D.
Madanapālanighaṇṭu Saṁ. 1431 (1375 A. D.)
Bhāvaprakāśanighaṇṭu c. 1550 A. D.
Abhidhānamañjarī
Ṣaḍrasanighaṇṭu
Apūrvanāmamālā
Śivakoṣa Śaka 1599 (1677 A. D.)

43. KĀMA

Kāmasūtra 4th c. A. D.
Nāgarasarvasva
Ratirahasya
Ratiśāstra
Jayamaṅgalā 10th c. A. D.
Pañcasāyaka 1300–25 A. D.
Anaṅgaraṅga 1500–25 A. D.
Ratiramaṇa
Kandarpacūḍāmaṇi Saṁ. 1633 (1576 A. D.)
Ratimañjarī
Ratiratnapradīpikā
Śṛṅgāradīpikā

44. MATHEMATICS

Gaṇitasārasaṁgraha 814–877 A. D.
Bījagaṇita 1150 A. D.
Līlāvatī 1150 A. D.

45. ASTRONOMY

Jyotiṣavedāṅga c. 500 B. C.
Āryabhaṭīya Kali 3600 (498 A. D.)
Pañcasiddhāntikā 500–50 A. D.
Sūryasiddhānta
Mahābhāskarīya c. 574 A. D.
Laghubhāskarīya c. 574 A. D.
Khaṇḍakhādyaka 665 A. D.
Brāhmasphuṭasiddhānta 665 A. D.
Āryasiddhānta (= Mahāsiddhānta) c. 950 A. D.
Bhāsvatī Kali 4200, Śaka 1021 (1099 A. D.)
Grahagaṇita Śaka 1072 (1150 A. D.)
Golādhyāya Śaka 1072 (1150 A. D.)
Karaṇakutūhala c. 1183 A. D.
Grahalāghava 1520 A. D.
Siddhāntatattvaviveka Śaka 1580 (1658 A. D.)

46. ASTROLOGY

Jaiminīyopadeśasūtra
Bṛhajjātaka 500–50 A. D.
Bṛhatsaṁhitā 500–50 A. D.
Yogayātrā 500–50 A. D.
Laghujātaka 500–50 A. D.
Horāṣaṭpañcāśikā c. 532 A. D.
Horāsāra c. 532 A. D.
Sārāvalī 550–600 A. D.
Praśnajñāna
Adbhutasāgara Śaka 1090 (1168 A. D.)
Nāradasaṁhitā
Vasiṣṭhasaṁhitā
Jātakapārijāta
Tājikanīlakaṇṭhī
Daivajñavallabha

Kośas

Gaṇitanāmamālā
Jyotiḥśāstranighaṇṭu

47. ALCHEMY

Rasārṇava 12th c. A. D.
Rasaprakāśasudhākara
Rasaratnasamuccaya c. 1300 A. D.
Rasendracintāmaṇi 14th c. A. D.

48. POETICS

Kāvyālaṅkāra (Bhāmaha)
Kāvyādarśa 650–700 A. D.
Śṛṅgāratilaka (Rudrabhaṭṭa)
Kāvyālaṅkārasārasaṁgraha c. 800 A. D.
Kāvyālaṅkārasūtra c. 800 A. D.
Kāvyālaṅkāra (Rudraṭa) 825–50 A. D.
Dhvanyāloka c. 850 A. D.
Alaṅkāracintāmaṇi 815–877 A. D.
Kāvyamīmāṁsā 900–50 A. D.
Vakroktijīvita 950–1050 A. D.
Locana
Sarasvatīkaṇṭhābharaṇa 1025–50 A. D.
Śṛṅgāraprakāśa 1025–50 A. D.
Kavikaṇṭhābharaṇa 1028–63 A. D.
Aucityavicāracarcā Laukika 31 (1059 A. D.)
Kāvyaprakāśa 1050–1100 A. D.
Vidagdhamukhamaṇḍana
Vyaktiviveka 1100 A. D.
Kāvyānuśāsana (Hemacandra) 1125–75 A. D.
Alaṅkārasarvasva 1135–1150 A. D.
Candrāloka
Sahṛdayalīlā
Vāgbhaṭālaṅkāra 1136–1143 A. D.
Alaṅkāraratnākara 1150–1200 A. D.
Kāvyakalpalatāvṛtti 1225–75 A. D.
Kāvyānuśāsana (Vāgbhaṭa)
Rasataraṅgiṇī 1250–1300 A. D.
Rasamañjarī 1250–1300 A. D.
Ekāvalī c. 1300 A. D.
Pratāparudrayaśobhūṣaṇa 1300–25 A. D.
Rasārṇavasudhākara 1330–80 A. D.
Camatkāracandrikā
Sāhityadarpaṇa c. 1400 A. D.
Kāvyapradīpa
Alaṅkārakaustubha (Kavikarṇapūra)
Ujjvalanīlamaṇi 1541–50 A. D.
Alaṅkāraśekhara 1563–73 A. D.
Citramīmāṁsā 1563–73 A. D.
Kuvalayānanda 1563–73 A. D.
Rasagaṅgādhara 1610–50 A. D.
Śṛṅgāramañjarī (Akbar Shah) c. 1665 A. D.
Alaṅkāramañjūṣā 1765 A. D.
Alaṅkārakaustubha (Viśveśvara) 18th c. A. D.
Kavīndrakarṇābharaṇa 18th c. A. D.
Sāhityasāra
Kavikalpalatā

49. DRAMATURGY

Nāṭyaśāstra
Daśarūpaka 975–1000 A. D.
Avaloka 975–1000 A. D.
Abhinavabhāratī 1014 A. D.
Nāṭyadarpaṇa 12th c. A. D.
Nāṭakalakṣaṇaratnakośa 13th c. A. D.
Bhāvaprakāśana 13th c. A. D.
Dūtīkarmaprakāśa

50. NṚTYA

Abhinayadarpaṇa 12th c. A. D.
Nṛtyaratnāvalī 1253 A. D.
Nṛtyādhyāya 14th c. A. D.
Nṛtyaratnakośa 1433 A. D.
Nṛttasaṁgraha

51. PROSODY

Chandaḥsūtra
Jānāśrayī Chandoviciti 580–615 A. D.
Jayadevachandas c. 800 A. D.
Mṛtasaṁjīvanī 925–75 A. D.
Śrutabodha
Suvṛttatilaka 1028–63 A. D.
Vṛttaratnākara 1050–1100 A. D.
Chandonuśāsana 1160–72 A. D.
Chandaścūḍāmaṇi
Chandomañjarī

52. KĀVYAS

Buddhacarita 1st c. A. D.
Saundarananda 1st c. A. D.
Ṛtusaṁhāra 4th c. A. D.
Kumārasaṁbhava 4th c. A. D.
Meghadūta 4th c. A. D.
Raghuvaṁśa 4th c. A. D.
Padyacūḍāmaṇi
Jānakīharaṇa 517–26 A. D.
Kirātārjunīya c. 580 A. D.
Bhaṭṭikāvya
Śiśupālavadha c. 665 A. D.
Haravijaya 825–75 A. D.
Kapphiṇābhyudaya 850–900 A. D.
Rāmacarita 850–900 A. D.
Rāghavapāṇḍavīya (Dhanañjaya)
Rāghavanaiṣadhīya
Kīcakavadha 11th c. A. D.
Rāvaṇārjunīya 11th c. A. D.
Rāmāyaṇamañjarī 1028–63 A. D.
Daśāvatāracarita Laukika 41 (1066 A. D)
Śrīkaṇṭhacarita 1127–49 A. D.
Naiṣadhīyacarita c. 1170 A. D.
Rāghavapāṇḍavīya (Kavirāja)
Nalodaya
Yudhiṣṭhiravijaya
Vāsudevavijaya
Dhātukāvya
Haricarita (Parameśvara) beginning of 14th c. A. D.
Yādavābhyudaya 1325–35 A. D.
Nalābhyudaya early 15th c. A. D.
Haricarita (Caturbhuja)
Kathākautuka Śaka 1427 (1505 A. D.)
Āryāśataka
Harivilāsa Śaka 1505 (1583 A. D.)
Rāmakṛṣṇavilomakāvya

Bhikṣāṭanakāvya before 1363 A. D.
Śivalīlārṇava 1625–50 A. D.
Rāghavīya 1700–1750 A. D.
Kaunteyavṛtta
Sītāsvayaṁvara

53. HISTORICAL POEMS

Navasāhasāṅkacarita 1000 A. D.
Vikramāṅkadevacarita 1076–87 A. D.
Dvyāśrayakāvya 1100–73 A. D.
Rājataraṅgiṇī (Kalhaṇa) Śaka 1070 (1148–49 A. D.)
Kumārapālacaritavarṇana 1150–75 A. D.
Kumārapālapratibodha c. 1184 A. D.
Kumārapālaguṇotkīrtana
Pṛthvīrājavijaya 1191–1200 A. D.
Vasantavilāsamahākāvya Saṁ. 1296 (1240 A. D.)
Kumārapāladevacarita (Somatilaka) 1325–50 A. D.
Kumārapāladevacarita
Madhurāvijaya 1358–77 A. D.
Kumārapālaprabodhaprabandha 1350–1400 A. D.
Kumārapāladevaprabandha earlier than 1443 A. D.
Hammīramahākāvya 15th c. A. D.
Rājataraṅgiṇī (Jonarāja) c. 1450 A. D.
Rājataraṅgiṇī (Śrīvara) 1486 A. D.
Rājataraṅgiṇī (Prājyabhaṭṭa)
Ballālacarita Śaka 1432 (1510 A. D.)
Acyutarāyābhyudaya 1536–42 A. D.
Vīrabhānūdaya 1555–91 A. D.
Rāṣṭrauḍhavaṁśa Śaka 1518 (1596 A. D.)
Raghunāthābhyudaya 1614–33 A. D.
Paramānandakāvya
Parṇālaparvatagrahaṇākhyāna

54. MINOR POEMS

54.1 SATAKAS ETC.

Cāṇakyaśataka
Śatakatrayī
Vijñānaśataka
Bhāvaśataka c. 350 A. D.
Caṇḍīśataka 600–50 A. D.
Sūryaśataka 600–50 A. D.
Amaruśataka c. 850 A. D.
Devīśataka c. 850 A. D.
Vakroktipañcāśikā
Caurapañcāśikā
Bhallaṭaśataka before 989 A. D.
Cārucaryāśataka 1028–63 A. D.
Āryāsaptaśatī c. 1119 A. D.
Śāntiśataka
Śatakatraya
Dṛṣṭāntakalikāśataka
Sundarīśataka
Īśvaraśataka
Anyāpadeśaśataka (Nīlakaṇṭha) 1625–50 A. D.
Sabhārañjanaśataka 1625–50 A. D.
Vairāgyaśataka (Appayyadīkṣita)
Anyāpadeśaśataka (Madhusūdana)
Śṛṅgārakalikātriśatī
Caṇḍīkucapañcāśikā
Mūkapañcaśatī
Kāvyabhūṣaṇaśataka
Upadeśaśataka 1800–25 A. D.
Anyoktiśataka
Romāvalīśataka
Gītiśataka
Khaḍgaśataka
Śṛṅgāraśataka (Narahari)
Śṛṅgāraśataka (Janārdana)
Vairāgyaśataka (Janārdana)
Sudarśanaśataka

54.2 LAHARĪS

Śṛṅgārāmṛtalaharī
Amṛtalaharī 1610–50 A. D.
Karuṇālaharī 1610–50 A. D.
Gaṅgālaharī 1610–50 A. D.
Lakṣmīlaharī 1610–50 A. D.
Sudhālaharī 1610–50 A. D.

54.3 DŪTAKĀVYAS

Pavanadūta (Dhoyī) 1150–1200 A. D.
Haṁsasandeśa 1300–50 A. D.
Haṁsadūta (Vāmanabhaṭṭabāṇa) early 15th c. A. D.
Mayūrasandeśa 1400–50 A. D.
Haṁsadūta (Rūpagosvāmin) 1510–41 A. D.
Bhramaradūta 1600–50 A. D.
Pavanadūta (Vādicandra)
Manodūta
Indudūta

54.4 STOTRAS, STAVAS ETC.

Acyutāṣṭaka
Annapūrṇāṣṭaka
Ardhanārīśvarastotra
Ānandalaharī
Umāmaheśvarastotra
Kanakadhārāstotra
Kalyāṇavṛṣṭistava
Kālabhairavāṣṭaka
Kāśīpañcaka
Kṛṣṇāṣṭaka
Gaṅgāṣṭaka
Gaṇeśapañcaratna
Gaṇeśabujaṁga
Gurvaṣṭaka
Govindāṣṭaka
Gaurīdaśaka
Jagannāthāṣṭaka
Tripurasundarīmānasapūjāstotra
Tripurasundarīvedapādastotra
Tripurasundaryaṣṭaka
Dakṣiṇāmūrtivarṇamālāstotra
Dakṣiṇāmūrtistotra
Dakṣiṇāmūrtyaṣṭaka
Daśaślokīstuti
Devīcatuḥṣaṣṭyupacārapūjāstotra
Devībujaṁgastotra
Dvādaśaliṅgastotra
Narmadāṣṭaka
Navaratnamālikā
Nirguṇamānasapūjā
Pāṇḍuraṅgāṣṭaka
Praśnottararatnamālikā
Prātaḥsmaraṇastotra
Bhagavanmānasapūjā
Bhavānībhujaṅga
Bhramarāmbāṣṭaka
Maṇikarṇikāṣṭaka
Mantramātṛkāpuṣpamālāstava
Mīnākṣīpañcaratna
Mīnākṣīstotra
Mṛtyuñjayamānasapūjā
Mohamudgara
Yamunāṣṭaka
Lakṣmīnṛsiṁhakaruṇārasastotra
Lakṣmīnṛsiṁhapañcaratna
Lalitāpañcaratna
Viṣṇupādādikeśāntavarṇanastotra
Vedasāraśivastotra
Śāradābhujaṅgaprayātāṣṭaka
Śivakeśādipādāntavarṇanastotra
Sivanāmāvalyaṣṭaka
Sivapañcākṣaranakṣatramālā
Śivapañcākṣarastotra
Śivapādādikeśāntavarṇanastotra
Śivabhujaṁgastotra
Śivānandalaharī
Śivāparādhakṣamāpaṇastotra
Śrīrāmabhujaṁgaprayātastotra
Śrīviṣṇubhujaṁgaprayātastotra
Ṣaṭpadīstotra
Subrahmaṇyabhujaṁga
Suvarṇamālāstuti
Hanumatpañcaratna
Haristuti
Mahimnastava
Devīpañcastavī
Stotrāvalī
Dīnākrandanastotra
Mahāgaṇapatistotra
Śivastuti (Laṅkeśvara)
Śivastuti (Nārāyaṇapaṇḍita)
Stavamālā Śaka 1471 (1550 A. D.)
Rāmāyaṇasārasaṁgraharaghuvīrastava 1625–75 A. D.
Ānandasāgarastava
Viśvagarbhastava
Varṇamālāstotra
Rāmacāpastava
Rāmabāṇastava
Lalitāstavaratna
Tripuramahimnastotra
Tripurasundarīmānasapūjanastotra
Ānandamandirastotra

54.5 OTHER POEMS

Cāṇakyanītidarpaṇa
Cāṇakyasārasaṁgraha
Laghucāṇakya
Nītiratna
Viṭavṛtta
Śyāmalādaṇḍaka
Kuṭṭanīmata 755–86 A. D.
Mukundamālā
Subhāṣitaratnasaṁdoha
Kalāvilāsa 1028–63 A. D.
Caturvargasaṁgraha 1028–63 A. D.
Darpadalana 1028–63 A. D.
Sevyasevakopadeśa 1028–63 A. D.
Narmamālā 1028–63 A. D.

Deśopadeśa 1028–63 A. D.
Samayamātṛkā 1028–63 A. D.
Rājendrakarṇapūra
Anyoktimuktālatā
Rākṣasakāvya
Gītagovinda 1150–1250 A. D.
Mugdhopadeśa
Subhāṣitanīvī
Kṛṣṇakarṇāmṛta
Bhojaprabandha
Nītimañjarī Saṁ. 1550 (1494 A. D.)
Rasikarañjana
Ānandamaṇḍākinī
Nārāyaṇīya
Malayalam Era 762 (1587 A. D.)
Koṭiviraha
Svāhāsudhākara
Bhāvavilāsa
Anyoktayaḥ 1610–1650 A. D.
Āsaphavilāsa 1610–1650 A. D.
Prāṇābharaṇa 1610–1650 A. D.
Bhāmīnīvilāsa 1610–1650 A. D.
Kaliviḍambana
Gaṅgāvataraṇa 1625–75 A. D.
Gurutattvamālikā
Caṇḍīrahasya
Śāntivilāsa
Śivotkarṣamañjarī
Rāmāṣṭaprāsa
Dānalīlākāvya
Ḍamaruka 1728 A. D.
Jānakīcaraṇacāmara
Mukundamuktāvalī
Lokoktimuktāvalī
Navaratnamālā
Puṣpabāṇavilāsa
Ṣaḍṛtuvarṇana
Tārāśaśāṅka

55. ANTHOLOGIES

Subhāṣitaratnakośa c. 1100 A. D.
Saduktikarṇāmṛta Śaka 1127 (1205 A. D.)
Sūktimuktāvalī Śaka 1179 (1257 A. D.)
Sūktiratnahāra 1325–50 A. D.
Śārṅgadharapaddhati 1363 A. D.
Subhāṣitāvalī 15th c. A. D.
Padyaveṇī 17th c. A. D.
Sūktisundara 1628–1710 A. D.
Rasikajīvana
Padyāmṛtataraṅgiṇī
Saṁ. 1730 (1673 A. D.)

56. BṚHATKATHĀ AND CONNECTED WORKS

Vāsavadattā
Kādambarī 600–50 A. D.
Harṣacarita 600–50 A. D.
Avantisundarīkathā 650–700 A. D.
Daśakumāracarita 650–700 A. D.
Bṛhatkathāślokasaṁgraha
Tilakamañjarī 950–1000 A. D.
Sṛṅgāramañjarī
Bṛhatkathāmañjarī 1028–66 A. D.
Kathāsaritsāgara after 1064 A. D.
Gadyacintāmaṇi
Puruṣaparīkṣā 1363–1400 A. D.

Siṁhāsanadvātriṁśikā
Vetālapañcaviṁśati
Vetālapañcaviṁśati (Śivadāsa)
Vetālapañcaviṁśati (Jambhaladatta)
Mādhavānalākhyāna
Śukasaptati

57. STORIES AND ROMANCES

Tantrākhyāyikā
Pañcatantra
Hitopadeśa
Pañcākhyānaka Saṁ. 1255 (1199 A. D.)

58. CAMPŪ

Nalacampū 900–50 A. D.
Yaśastilakacampū Śaka 881 (959 A. D.)
Rāmāyaṇacampū
Udayasundarīkathā 1026–56 A. D.
Jīvandharacampū
Śrī Ānandavṛndāvanacampū
Śrī Gopālacampū
Yātrāprabandha c. 1600 A. D.
Bhāratacampū
Nīlakaṇṭhavijaya Kali 4738 (1636 A. D.)
Pūrvabhāratacampū
Vidvanmodataraṅgiṇī 1650–75 A. D.
Ānandaraṅgavijayacampū
Kali 4854 (1752 A. D.)
Sudarśanacampū

59. DRAMAS

Abhiṣekanāṭaka 3rd c. A. D.
Avimāraka 3rd c. A. D.
Ūrubhaṅga 3rd c. A. D.
Karṇabhāra 3rd c. A. D.
Cārudatta 3rd c. A. D.
Dūtaghaṭotkaca 3rd c. A. D.
Dūtavākya 3rd c. A. D.
Pañcarātra 3rd c. A. D.
Pratijñāyaugandharāyaṇa 3rd c. A. D.
Pratimānāṭaka 3rd. c. A. D.
Bālacarita 3rd c. A. D.
Madhyamavyāyoga 3rd c. A. D.
Svapnavāsavadatta 3rd c. A. D.
Abhijñānaśākuntala 4th c. A. D.
Mālavikāgnimitra 4th c. A. D.
Vikramorvaśīya 4th c. A. D.
Mṛcchakaṭika
Kundamālā
Mudrārākṣasa
Veṇīsaṁhāra
Nāgānanda 600–50 A. D.
Priyadarśikā 600–50 A. D.
Ratnāvalī 600–50 A. D.
Kaumudīmahotsava
Mahāvīracarita 700–36 A. D.
Uttararāmacarita 700–36 A. D.
Mālatīmādhava 700–36 A. D.
Rāmābhyudaya 700–36 A. D.
Anargharāghava 775–825 A. D.
Tāpasavatsarāja 800–50 A. D.
Āścaryacūḍāmaṇi c. 800 A. D.
Subhadrādhanañjaya 900 A. D.
Bālarāmāyaṇa 900–50 A. D.
Viddhaśālabhañjikā 900–50 A. D.
Bālabhārata 900–50 A. D.
Caṇḍakauśika

Karṇasundarī
Kaumudīmitrāṇanda 1100–85 A. D.
Pārijātaharaṇa 1119 A. D.
Mudritakumudacandra
Pārthaparākrama 1150–1200 A. D.
Gopālakelicandrikā
Prasannarāghava
Karpūracaritabhāṇa 1200 A. D.
Tripuradāhaḍima 1200 A. D.
Rukmiṇīharaṇa 1200 A. D.
Samudramathana 1200 A. D.
Hāsyacūḍāmaṇi 1200 A. D.
Kirātārjunīyavyāyoga 1200 A. D.
Hammīramadamardana 1220–30 A. D.
Dūtāṅgada 1243 A. D.
Pārvatīpariṇaya early 15th c. A. D.
Unmattarāghava (Virūpākṣa)
1404–06 A. D.
Vidagdhamādhava
Saṁ. 1589 (1533 A. D.)
Lalitamādhava
Kaṁsavadha
Adbhutadarpaṇa
Jānakīpariṇaya
Manmathonmathana
Śaka 1742 (1820 A. D.)
Mahānāṭaka
Unmattarāghava (Bhāskarabhaṭṭa)

60. FARCES

Caturbhāṇī :
Ubhayābhisārikā
Dhūrtaviṭasaṁvāda
Padmaprābhṛtaka
Pādatāḍitaka
Bhagavadajjukīya 6th c. A. D.
Mattavilāsa 600–50 A. D.
Dhūrtasamāgama 1324–30 A. D.
Laṭakamelaka
Śṛṅgārabhūṣaṇa early 15th c. A. D.
Śṛṅgāratilaka 1680–1700 A. D.
Madanaketucarita c. 1755 A. D.
Mukundānanda
Nāṭavāṭa
Vasantatilaka c. 1800 A. D.
Śṛṅgārasarvasva c. 1800 A. D.
Rasasadana
Hāsyārṇava

61. ALLEGORICAL PLAYS

Prabodhacandrodaya
end of 11th c. A. D.
Moharājaparājaya
Bhartṛharinirveda
Caitanyacandrodaya
Śaka 1494 (1573 A. D.)
Jīvānandana 1684–1710 A. D.
Amṛtodaya 1710 A. D.

62. INSCRIPTIONS

Epigraphia Indica

READER'S GUIDE

Note :- For the general lay-out of the articles in the Dictionary the reader is referred to the Introduction Section 5 p. xii.

I. ENTRY WORDS

A. The following types of vocables are included in the Dictionary :

i. Roots e. g. अंश् (aṁś–), गम् (gam–), दा (dā–) etc.
ii. Simple and derived words e. g. अंश (aṁśa), अश्व (aśva), नृ (nṛ), दैव (daiva), लौकिक (laukika) etc.
iii. Grammatical formants e. g. अक (–aka), अन (–ana) etc.
iv. Foreign words used in Sanskrit works e. g. अइबुक (aibuka), मल्लिक (mallika), अकब्बर (akabbara) etc.
v. Words found in the Kośas only.
vi. Important variant readings recorded in the books used for the extraction of the material e. g. अकारप्रक्षेप (akāraprakṣepa) v. l. for अकारप्रश्लेष (akārapraśleṣa), अक्षपीडक (akṣapīḍaka) v. l. for अक्षिपीडक (akṣipīḍaka) etc.
vii. Technical terms in different branches of learning.
viii. Artificial terms of grammar e. g. टाप् (ṭāp), सुप् (sup) etc.
ix. Laukika or technical nyāyas or maxims e. g. अकाण्डकूष्माण्डपतनन्याय (akāṇḍakūṣmāṇḍapatananyāya), अश्वाभिधानीन्याय(aśvābhidhānīnyāya) etc.
x. Compounds of two members.
xi. Compound numerals e. g. द्वादशन् (dvādaśan), एकोनचत्वारिंशत् (ekonacatvāriṁśat) etc.
xii. Symbolic numerical expressions e. g. अक्षगज (akṣagaja) etc.
xiii. Negative compounds e. g. अकुमारी (akumārī), अक्रतु (akratu) etc.
xiv. Compounds of more than two members for special syntactic and semantic reasons e. g. अकृताभ्यागमदोष (akṛtābhyāgamadoṣa), अकारणगुणपूर्वक (akāraṇaguṇapūrvaka) etc.
xv. Compound denominatives e. g. राकाचन्द्राय (rākācandrāya-).
xvi. Sounds of Sanskrit e. g. अ (a), अकार (akāra) etc.

B. The Dictionary includes the Proper names of

i. gods and goddesses.
ii. sages and mythical persons e. g. अक्षपाद (Akṣapāda), अगस्ति (Agasti) etc.
iii. Tribes, clans, people, guilds etc.
iv. Rivers, mountains, lakes, regions, countries etc.
v. Animals, birds, trees, plants and other natural objects.
vi. Individual objects like palaces, gardens, parks, weapons, chariots, ornaments, garments, and other personal belongings.
vii. Authors, books, chapters, sections, sūktas, stotras, sāmans, verses and groups of verses to a limited extent e. g. अंशावतरण (aṁśāvataraṇa), अक्षसूक्त (akṣasūkta) etc.

C. The following types of words are generally excluded :

i. Metalinguistic expressions of some length.
ii. Longer compounds involving purely technical terms.
iii. Dvandva compounds with no grammatical peculiarities.
iv. Compounds ending in words like पद (pada), शब्द (śabda), वाक्य (vākya), नामन् (nāman), अभिख्या (abhikhyā) etc.
v. Compounds forming *rūpakas* if not of frequent occurrence e. g. अंशुनाराच (aṁśunārāca), अंशुधन (aṁśudhana) etc.
vi. Compounds of artificial terms e. g. अकज्विधि (akajvidhi), अकच्प्रत्यय (akacpratyaya) etc.
vii. Long chronograms for recording dates or giving numbers in Mathematics, Astronomy and similar works.
viii. Colophones and names of chapters or sections of books, if not important.
ix. Names of books in general.
x. Purely middle Indo-Aryan and modern Indo-Aryan words.

D. The form of the entry word :

i. Nouns are given in their base forms (prātipadika) e. g. अंश (aṁśa), अक्षि (akṣi), अग्नि (agni) etc.
ii. Nouns of different genders are given as separate entries, unless one of the genders is secondary or occasional or the word has optional gender throughout e. g. अकुल (akula) *n.* अकुल (akula) *m.* अक्ष (akṣa) *m.* अक्ष (akṣa) *n.* etc.
iii. Adjectives are given in their base form with the indication of the feminine base when available, as one entry.
iv. Adjectives and nouns are combined as one entry if the entries are small or if one of the usages is clearly secondary.
v. Adverbs, indeclinables and other nominals like pronouns are given in full form or in the neuter gender e. g. अकामतस् (akāmatas), एव (eva), अकुर्वत् (akurvat), अस्मद् (asmad) etc.
vi. Verbs are given in their root form e. g. अंश् (aṁś–) अक्ष् (akṣ–) etc.
vii. Roots with preverbs are given as separate entries e. g. आगम् (āgam–) etc.
viii. Derivative verbs are given along with the suffix and listed as separate entries, but the causatives are included under the main entry of the verb.
ix. Cvi-forms and gatis are given with the following root as entries e. g. अंशीकृ (aṁśikṛ–) etc.
x. Participles are treated as adjectives and listed as separate entries e. g. अकुर्वत् (akurvat) etc.
xi. Infinitives and gerunds along with their negative forms are given as separate entries e. g. अकर्तुम् (akartum), अकृत्वा (akṛtvā) etc.

E. i. Words which do not actually occur in literature but are given for special reasons are put in square brackets e. g. [अंशापवाह] (aṁśāpavāha), [अंहती] (aṁhatī), [अंहोमुच] (aṁhomuca) etc.
ii. Word taken over from the earlier dictionaries like PW., pw., nt., MW., DBHS., Viśva., Apte, Vācs.,

ŚabdaKaDru. and other special Kośas are given with the indication of their source in square brackets.

F. i. Homonyms are indicated by a prefixed index number e. g. 1अक्ष (akṣa), 2अक्ष (akṣa), etc.

ii. A difference in the construction in a compound word is not considered as giving rise to homonyms e. g. अकृतभावसंविद् (akṛtabhāvasaṁvid) etc.

iii. A difference in the base or a suffix is considered as giving rise to homonyms e. g. 1अंशक (aṁśaka), 2अंशक (aṁśaka) etc.

iv. Two indentical entries with a difference in grammatical status are not given the index number of homonyms e. g. अकुप्य (akupya) *adj.* अकुप्य (akupya) *n.* etc.

II. ALPHABETIZATION

i. All entries follow a single alphabetization and no subalphabetization is used.

ii. Stems, roots, formants, full forms, compounds and even phrases are regarded as one block for the purpose of alphabetization.

iii. The following order of the Devanāgarī script is taken as the basis for alphabetization. Note that Visarga follows Anusvāra and the order of the semivowels is y, r, l and v. अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, ऌ, ए, ऐ, ओ, औ, ं, :, क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, थ, द, ध, न, प, फ, ब, भ, म, य, र, ल, व, श, ष, स, ह.

iv. The written Anusvāra of *saṁ* and some other words is alphabetized as *parasavarṇa* except when it is final.

v. Visarga is alphabetized in its own place before velars and labials; otherwise it is assimilated to the following sound.

vi. Anusvāra is alphabetized in its own place only before y, r, l, v. ś, ṣ, s and h.

vii. ḷ and ḷh standing for ḍ and ḍh in an intervocalic position are alphabetized as ḍ and ḍh.

viii. ḷ standing for l is alphabetized as l.

ix. Words with only a difference of accent are ordered with preference given to *udātta* over *svarita* and the order of the place of accent is from left to right.

x. Between identical nouns and verbs, the verb precedes the noun.

xi. Between adjectives and nouns, the historical order is followed so that sometimes the adjective and sometimes the noun comes first.

xii. A vocable of doubtful correctness is alphabetized as it is and the necessary correction is indicated in brackets e. g. अकथह(म)चक्र (akathaha(ma)cakra), अक्षसालिका (akṣasālikā) [akṣamālikā].

xiii. If a word is either a misprint or an obvious mistake, it is alphabetized in its correct form e. g. अक्षशालिन् (akṣaśālin) etc.

xiv. When the Saṁhitā form differs from that of the Padapāṭha, it is alphabetized in its Saṁhitā form with a cross-reference to the Padapāṭha form e. g. अक्षितावसु (akṣitāvasu) [PaPā. akṣitavasu] etc.

xv. The lemmata are given in a normalised orthography e. g. अकिंचिद् (a-kiñcid) अकृतसंभ्रम (akṛta-sambhrama) etc.

III. TRANSLITERATION

A. i. All entries are transliterated in the Roman script.

ii. The system of transliteration is the one internationally accepted. Note the following symbols ṁ, ḥ, ś, ṣ, ṛ, ḷ.

iii. No distinction is made between ऌ ḷ and ळ ḷ.

iv. Adverbial entries in the body of an article are also transliterated to show the accent marks.

B. The transliteration differs from the Devanāgarī entry-form in the following respects :

i. The acute and grave accent marks are used to indicate the *udātta* and *svarita* only.

ii. The *parasavarṇa* is used for the written Anusvāra to indicate its alphabetical place.

iii. The Visarga is transliterated as a sibilant before a sibilant and is so alphabetized.

iv. An (n) in brackets is added to separate the strong base from the weak, in the case of the possessive suffixes.

v. The immediate constituents of the vocables are separated by the use of a single hyphen and no further analysis is indicated, to avoid ambiguity.

vi. When the IC cut falls inside a long vowel, it is not shown.

vii. The hyphen is used in compound proper names but is avoided in simple proper names.

viii. The ICs include both words and suffixes.

ix. In case of the abstract suffixes like -tā and -tva the IC cut is usually before them.

IV. PARTS OF SPEECH

A. Only the following parts of speech are consistently indicated :

i. Nouns, both simple and compound, by indicating their gender as *m.*, *f.*, and *n.* e. g. अंश (aṁśa) *m.*, अक्षि (akṣi) *n.*, अंहति (aṁhati) *f.*, अंशुहस्त (aṁśuhasta) *m.*, अंशूदक (aṁśūdaka) *n.*, अंशोक्ति (aṁśokti) *f.*

ii. Grammatical suffixes are not given any part of speech e. g. अक (aka) ; अकङ् (akaṅ) etc.

iii. Adjective along with its feminine form. *adj.* e. g. अकम्प (akampa) *adj.* [*f.* -ā] अक्रिय (akriya) *adj.* [*f.* -ā.]

iv. Adverbs include forms in -am, -tas, -śas, -vat and the adverbial use of cases. *adv.* e. g. अकष्टम् (akaṣṭam) *adv.*, अकामतस् (akāmatas) *adv.*, अंशवत् (aṁśavat) *adv.*, अंशशस् (aṁśaśas) *adv.*, अकाण्डे (akāṇḍe) *adv.*

v. Pronouns *pro.*

vi. Numerals *nu.*

vii. Verbs indicated by the Gaṇa and Pada.

viii. Infinitives *inf.* अकर्तुम् (akartum) *inf.*

ix. Gerunds *ger.* अकृत्वा (akṛtvā) *ger.*

x. Indeclinables *ind.* अकस्मात् (akasmāt) *ind.*, इव (iva) *ind.*

B. Other grammatical features like compounds, derived verbal stems, cases etc. are shown only when found necessary or useful.

V. ETYMOLOGY

A. The etymology of a vocable is given in square brackets immediately after its part of speech. Usually only a reference is added to the well known etymological dictionaries of Sanskrit and Indo-European without discussion or citation of cognate forms. The following works are consistently used.

i. Pok. Vergleichendes Wörterbuch des indogermanischen Sprachen, Julius Pokorny.

ii. Mayr. Kurzgefasstes etymologisches Wörterbuch des Altindischen, Manfred Mayrhofer.

iii. Turn. A Comparative Dictionary of the Indo-Aryan Languages, R. L. Turner.

iv. DED. A Dravidian Etymological Dictionary. T. Burrow, M. B. Emeneau.

v. AltGr. Altindische Grammatik. J. Wackernagel, A. Debrunner.

This part of the etymology is separated from the scholia and traditional explanations by the use of a black oblique line **/**.

B. The derivation of a word is indicated wherever necessary by stating the suffix and indicating its form in Sanskrit grammar, particularly in the system of Pāṇini. A reference to A. Debrunner, Altindische Grammatik Band II. 2. Die Nominalsuffixe, will be normally given for nouns.

VI. SCHOLIA

Etymologies and derivations found in ancient Sanskrit works are carefully collected and given after the accepted etymology of the vocable. It should be borne in mind that these etymologies are given for their own value and interest and it does not mean that the editors accept them as correct. Usually a summary of the grammatical features of important words is also added with reference to Sanskrit grammar, particularly Pāṇini. Variant bases of words are also indicated.

VII. FORMS

In the case of nouns and verbs, only important and irregular forms are given and their peculiarities are indicated.

VIII. SUMMARY OF MEANINGS

i. When an article is long and the word shows numerous meanings, a summary of these meanings is given at the beginning of the meaning-analysis.

ii. In the summary the numbering of the meanings is kept identical with that of the body of the article, but in a more compact form.

iii. Explanatory remarks and statements about the environments, syntactic or semantic, are not included in the summary.

IX. ARRANGEMENT OF MEANINGS

i. Distinct meanings which are mutually exclusive are indicated by the use of Arabic numerals **1, 2, 3** etc.

ii. Mere nuances of meanings or a mere difference in the denotation is indicated by the use of lower case Roman numbers **i. ii. iii.** etc.

iii. All intermediate differences of meanings are given with the use of Roman capitals like **A. B. C.** etc.

iv. The meanings are so numbered that a branching tree representation will be always possible. Thus the interrelation between the various meanings is made explicit.

X. CITATIONS

i. All meanings are illustrated with appropriate citations drawn from the material used for the dictionary. As a rule, no meaning is admitted without a supporting citation.

ii. Meanings found in the earlier dictionaries are added with an indication of the source in square brackets. It means that no citation is available for it in the corpus of this dictionary.

iii. In case of the meanings from the Kośas, often a mere reference is given without actually quoting the line of the Kośa, if it is not informative.

iv. If a word has more than one meaning due to śleṣa and there is a single quotation to justify it, it is given only once, usually after the first meaning. A mere reference to the passage is added after the other meanings.

v. Usually, only a limited number of citations is given from a book and further references are added so that the reader may add to the citations if he so desires.

vi. Under each meaning, the citations are arranged in a historical sequence.

XI. ARRANGEMENT OF CITATIONS

i. In the arrangement of the citations both the subject and chronology are taken into consideration. A list of the different branches of literature used for the dictionary with an approximate chronology of the works in each branch is provided elsewhere.

ii. Under each type the approximate chronology is observed.

iii. In the case of inscriptions, the citations are arranged according to the dates of the inscriptions and not according to the volumes of EI.

iv. The following exceptions to the strict chronological order should be noted :

(a) Commentarial explanations are added immediately after the citation of the text on which they are based.

(b) Quotations or immitative passages are brought together irrespective of the chronology of the authors.

(c) Anthological quotations are brought close to the original source.

(d) Identical passages are put together with the = sign.

(e) Kośa citations are put in one place, mostly at the end of the article and are not scattered throughout.

(f) Grammatical citations or references dealing with grammar are included along with derivation or etymology, at the beginning of the article.

v. Citations from the accented texts are given with accent marks usual for that text or school. The initial and final of the passage quoted are treated as absolute initial and final for the purpose of accentuation. If a portion is dropped in the middle, this is indicated with three dots and the accentuation of the text is not modified.

vi. Citations are intended to be self-sufficient and hence a word or two are added in brackets to make the meaning clear.

vii. When parts of passages are dropped this is indicated by the use of three dots and sandhi rules of the finals are observed before them.

viii. If a citation is given to illustrate a word which occurs in it as a variant, the accepted reading is given first and the variant is added in brackets with the sign **v. l.** before it.

ix. If a passage is not construable to the editors, it is indicated with the use of a question mark in brackets after it.

x. If a correction to the text is suggested it is placed in brackets after the word to be corrected with a question mark preceding it e. g. under **अंहीयस्, अंहीयाद्** (? **न्**); under **अकर्मविकर्मभोग, विभागो** (? **भोगो**), etc.

xi. Metrical passages are quoted in such a way as to indicate their metrical structure. Only a single daṇḍa is used at the end of a line even when some part of it is dropped.

xii. Citations are normalised as far as the use of the punctuation marks is concerned.

XII. USAGE LABELS

i. Syntactic usage of a vocable is given in square brackets before the specific meaning or a group of citations.

ii. The provenance of a word is indicated by the use of the branch of literature in which it occurs.

iii. The technical meaning of a word is also indicated by the same device but put before that meaning.

iv. Other usage labels are sparingly used when found necessary or useful.

XIII. CROSS-REFERENCE

Cross-references are added in the Dictionary to indicate :

i. A variant spelling or a variant sound of a vocable e. g. अकीर्त्ति (akīrtti) cf. अकीर्ति (akīrti); अकशाय (akaśāya) cf. अकशाप (akaśāpa); अक्षरणिधन (akṣaraṇidhana) cf. अक्षरनिधन (akṣaranidhana) etc.

ii. Another word with the same meaning, either more common or more explicit e. g. अक्षश्रवस् (akṣaśravas) cf. अक्षकर्ण (akṣakarṇa); अकल्पना (akalpanā) cf. अविकल्पना (avikalpanā); अकल्पन (akalpana) cf. निर्विकल्पक (nirvikalpaka) etc.

iii. If a meaning is confined to a compound or phrase अंशु (aṁśu) 8 cf. अंशुपात (aṁśupāta); 9. cf. अंशुमत् (aṁśumat) etc.

iv. Alternative name for the same thing अक्षरोपधि (akṣaropadhi) cf. अक्षरसधातु (akṣarasadhātu) etc.

v. To supply relevant examples for a general statement both in formation and meaning e. g. ⁵अ cf. अघोर, अनुत्तर etc.

vi. To add supplementary information from other articles.

vii. To give the fuller word, if the entry is a kind of shorter form e. g. अंश (aṁśa) cf. अक्षांशक (akṣāṁśaka); अकान्तरक (akāntaraka) cf. अकान्ततरक (akāntataraka) etc.

viii. To give the correct form of the word if the entry is an incorrect vocable e. g. अक्षदृकर्मन् (akṣadṛkkarman) cf. आक्षदृकर्मन् (ākṣadṛkkarman); अक्षरचञ्चु (akṣaracañcu) cf. अक्षरचुञ्चु (akṣaracuñcu) etc.

ix. To refer to a hyponym in case of technical terms e. g. अकान्ति (akānti) cf. लेखदोष (lekhadoṣa); अक्षरमुद्रा (akṣaramudrā) cf. अक्षरमुष्टि (akṣaramuṣṭi) etc.

x. To give alternative names of nyāyas e. g. अकालकूष्माण्ड (akālakūṣmāṇḍa) cf. अकाण्डकूष्माण्डपतनन्याय etc.

xi. To a negative form, if necessary e. g. ⁵अ cf. अनेडमूक.

xii. To the original vocable in case of diminutives e. g. अक्षज्यका (akṣajyakā) cf. अक्षज्या (akṣajyā) etc.

xiii. To give examples in case of formants e. g. अक्न (akna) cf. जान्वक्न, न्यक्न etc.

xiv. To refer to a grammatical rule, mostly from Pāṇini.

XIV. RUN-ON ENTRIES

Run-on entries are given only to the adverbial usage of case-forms of nouns and are arranged alphabetically in the body of the main entry e. g. अकारणात्, अकारणे, अकारणेन, under अकारण (akāraṇa) etc.

XV. MODE OF REFERENCE

i. The mode of reference in case of each book is explained fully in the list of abbreviations.

ii. The reference is to the line in which the given vocable occurs, even though the passage quoted may cover many lines.

iii. The references are made as full as possible. The first reference given is sufficient to locate a passage in the edition which is used for this dictionary. The reference in the brackets will help the reader to locate the passage in other editions.

iv. For the sake of clarity, all references are given in full and no abbreviation is used when a series of references come together from the same book e. g. अकञ् (akañ) SiddhaHe. vi. 2.12; vi. 2.36; vi. 2.66 etc. and *not* vi. 2.12; 36; 66, etc.

v. If there is additional matter in a work which is not included in the numbering by the editor, it is indicated with the use of the + sign put after the immediately preceding reference. This matter may be found either in the body of the text or in the foot-notes e. g. ŚiśuVa. 15. 31 + 3 etc.

vi. All commentarial matter is introduced with the name of the commentator in an abbreviated form or the name of the commentary and is given in brackets without any further reference.

vii. If the commentary is found in the edition used for this dictionary, only the word comm. is used to quote from it.

viii. If a book is cited occasionally its full name is given and no abbreviation is used.

ix. While the name of the book is given after the citation the name of the author precedes the citation.

x. In case of folios, the obverse and the reverse sides and in case of pages with two columns, the columns are indicated by the use of A and B.

xi. In case of prose works the first reference is usually to volume and the others to page and line; while in metrical works the first reference is to the section (variously called) and the other to the verse.

XVI. GLOSSES

i. Explanations, as distinct from translations, are added in round brackets. Longer explanations are given in the form of independent sentences.

ii. Words are added in brackets with the use of i. e. to identify the denotation of the vocable. In case of a complex entry the identification pertains to the immediately preceding word e. g. अक्षरमात्रत्व imperishable (i. e. Brahman), etc.

iii. Derived or secondary meanings are given with the use of words like *lit.*, *fig.*, i. e., *hence* or the = sign.

iv. A negative form of a word used for a normal positive concept is first given in the negative form followed by the positive word in brackets with the use i. e. अकुण्ठाग्र unblunted (i. e. sharp) etc.

v. Abstract suffixes like –tā and –tva are generally translated 'the state of…'.

vi. The nominal use of a compound is given in the gloss as 'one who…', while the adjectival use with 'who…'.

vii. Articles like *a*, *the* are not used with words meaning abstract concepts or ideas.

XVII. TYPES

i. Black Devanāgarī is used to give the entry-word and while giving cross-reference to other articles.

ii. Ordinary Devanāgarī is used
- (a) to give citations from Sanskrit works which are more than one word long.
- (b) graphemes of Sanskrit.
- (c) single-word citations from Kośas and grammatical works.
- (d) all words added in brackets in the citations and the remarks of the commentators.

iii. The Roman type is used
- (a) for the transliteration of the entries.
- (b) glosses and explanations.
- (c) proper names and Sanskrit words commonly used in English.
- (d) names of countries, cities, mountains etc.
- (e) names of authors, books etc.

iv. The Italic type is used
- (a) for all single non-English words and Sanskrit words occurring in running English sentences.
- (b) grammatical elements of Sanskrit.
- (c) all quoted forms of nouns and verbs.

v. Lower capitals are used for
- (a) names of modern scholars and authors.
- (b) Conjugational number and Padas of verbs.

XVIII. PUNCTUATION MARKS AND OTHER SYMBOLS

Besides their normal use, the punctuation marks are also used as follows :

i. A comma is used to separate different words in the glosses, which give the same meaning of the vocable.

ii. A semi-colon is used to separate two citations, whether quoted in full or merely referred to.

iii. A full stop is used after all abbreviations and at the end of the article if it does not end with a bracket.

iv. Three dots are used to indicate that a part of the text is omitted in the citations.

v. A hyphen is used after the root in transliteration and to indicate the Immediate Constituent cuts.

vi. A black slant line is used to separate the accepted etymology of a word from the traditional one and other remarks.

vii. Round brackets are used for
- (a) the transliteration of the lemmata.
- (b) the status of words and meanings.
- (c) additional matter in glosses.
- (d) remarks giving the context.
- (e) corrections and additions in Sanskrit citations.
- (f) variant readings in the passages quoted.
- (g) to indicate a difference in accentuation e. g. (ákāma).

viii. Square brackets are used for giving
- (a) the etymology and derivation of vocables.
- (b) other grammatical information.
- (c) sources of vocables taken from other dictionaries.
- (d) names of scholars.
- (e) missing letters added in the texts, especially inscriptions.
- (f) the feminine of the adjective.

ix. An asterisk is used to indicate a reconstructed form e. g. **अंशुमयी** (from *aṁśumaya).

GENERAL ABBREVIATIONS

I–X	Conjugational classes
Ā.	Ātmanepada
Abl.	Ablative
abso.	absolutely
abst.	abstract
Acc.	Accusative
act.	active
ad.	adaptation
add.	additions
adj.	adjective
adn.	adnominal
adv.	adverb
Agen.	Agent
Alch.	Alchemy
Alg.	Algebra
aluCpd.	aluk compound
anal.	analogy
Anat.	Anatomy
anc.	ancillary works
ani.	animate
anom.	anomalous
aor.	aorist
aorp.	aorist participle
apoph.	apophony
App.	Appendix
appel.	appelative
appos.	apposition
Arab.	Arabic
arch.	archaic
Arch.	Architecture
Arith.	Arithmetic
Armen.	Armenian
asp.	aspect
Astrol.	Astrology
Astron.	Astronomy
attrib.	attributive
aug.	augment
AustroAs.	Austro-Asiatic
Av.	Avestan
Avy.	Avyayībhāva
baryt.	barytone
Buddh.	Buddhism
Bv.	Bahuvrīhi
C.	Case
card.	cardinal
Cat.	Catalogue
caus.	causative
cf.	compare
ch.	chapter
cl.	class
Cl.	Classical
cogn.	cognate
col.	column
collect.	collective
colloq.	colloquial
comm.	commentary
comp.	comparative
concr.	concrete
cond.	conditional
conj.	conjunction
conje.	conjectural
conju.	conjugation
cons.	consonant
contr.	contracted
correl.	correlative
Cpd.	Compound
Dat.	Dative
decl.	declension
defect.	defective
demon.	demonstrative
denom.	denominative
deriv.	derivation
desid.	desiderative
dimi.	diminutive
dir.	direct
Dramat.	Dramaturgy
Drav.	Dravidian
du.	dual
dur.	durative
Dv.	Dvandva
Dvg.	Dvigu
Ed.	Edition, Editor
e. g.	exempli gratia
ellip.	ellipsis
em.	emendation
encl.	enclitic
etc.	et cetera
etym.	etymology
euphem.	euphemism
euphon.	euphonic
ex.	example
excl.	exclamation
f.	feminine
F. Arts.	Fine arts
fig.	figurative
F. N.	foot-onte
foll.	following
fr.	from, derived from
freq.	frequentative
fut.	future
futp.	future participle
g.	gaṇa
GDia.	Gāthā Dialect
Gen.	Genitive
gend.	gender
Geom.	Geometry
ger.	gerund
Germ.	German
Gk.	Greek
Goth.	Gothic
Gr.	Grammar
gr.	grade
gTp.	Gatisamāsa
hetercl.	heteroclitic
homo.	homophone
IA.	Indo-Aryan
ib.	ibidem
id.	idem
IE.	Indo-European
i. e.	id est
IIr.	Indo-Iranian
impers.	impersonal
impf.	imperfect
impv.	imperative
inani.	inanimate
incep.	inceptive
inch.	inchoative
ind.	indeclinable
indic.	indicative
indir.	indirect
inf.	infinitive
infi.	infix
infl.	inflection
inj.	injunctive
Insc.	Inscriptional, Inscription
Inst.	Instrumental
int.	interjection
intens.	intensive
inter.	interrogative
interpol.	interpolation
intra.	intransitive
irr.	irregular
irrCpd.	irregular compound
Jain.	Jainism
JS.	Jain Sanskrit
Kdh.	Karmadhāraya
L.	Lexical
Lat.	Latin
Law.	Legal works
lit.	literally
Loc.	Locative
Log.	Logic
lw.	loan word
m.	masculine
Math.	Mathematics
m. c.	metri causa
md.	mood
med.	medial
Medi.	Medicine
metron.	metronymic
MIA.	Middle Indo-Aryan
MS.	Manuscript
Mus.	Music
myth.	mythology
n.	neuter
neg.	negative
NIA.	New (Modern) Indo-Aryan
Nom.	Nominative
nou.	noun
nu.	numeral

obj.	object
obs.	obsolete
obsc.	obscene
onomat.	onomatopoetic
opt.	optative
ord.	ordinal
orthog.	orthography
oxyt.	oxytone
P.	Parasmaipada
p., pp.	page, pages
Pa.	Pali
pap.	past active participle
par.	participle
paroxy.	paroxytone
pass.	passive
patro.	patronymic
pej.	pejorative
per.	person
perh.	perhaps
periphra.	periphrastic
Pers.	Persian
pf.	perfect
pfp.	perfect participle
Philo.	Philosophy
Pkt.	Prakrit
pl.	plural
plupf.	pluperfect
Poet.	Poetics
poss.	possessive
postpo.	post-position
pot.	potential
potpp.	potential passive participle
ppp.	past passive participle
Pr.	Proper
Pre-A.	Pre-Aryan
prec.	precative
preced.	preceding
pred.	predicate
pref.	prefix
prep.	preposition
pres.	present
presp.	present participle
pret.	preterite
priv.	privative
Pros.	Prosody
prTp.	Prādisamāsa
prob.	probably
procl.	proclitic
Pron.	Pronoun
prvb.	preverb
redup.	reduplication
refl.	reflexive
rel.	relative
Rhet.	Rhetorics
Rit.	Ritual
Russ.	Russian
sDv.	Samāhāradvandva
Semi.	Semitic
sg.	Singular
sic.	sicut est
Skt.	Sanskrit
st.	stem
str.	strong form
sub.	subject
subj.	subjunctive
subs.	substantive
suff.	suffix
superl.	superlative
Surg.	Surgery
s. v.	sub voce
syn.	synonym
TB.	Tibeto-Burman
term.	termination
termi.	terminative
Tp.	Tatpuruṣa
Tr.	Translation
tr.	transitive
t.	tense
U.	Ubhayapada
uTp.	Upapadasamāsa
v. (v)	verse(s)
vb.	verb.
Ved.	Vedic
vi.	verb intransitive
v. l.	veria lectio
Voc.	Vocative
Vol.	Volume
vow.	vowel
vt.	verb transitive
wk.	weak form
w. r.	wrong reading

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INDEX OF WORKS USED IN THE DICTIONARY

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*		*Subject*	*Abbreviation*
अकलङ्कग्रन्थत्रय	अकलङ्क	लघीयस्त्रय, न्यायविनिश्चय, प्रमाणसंग्रह	15	Jainism (Dogmatics)	AkaGraTra.
अक्षमालिकोपनिषद्			4. 2	Minor Upaniṣads	AkṣMāU.
अक्ष्युपनिषद्			4. 2	Minor Upaniṣads	AkṣU.
अगस्त्यनिघण्टु	अगस्त्य	cf. शब्दसंग्रह	23	Lexicons	AgaNi.
अग्निपुराण			17	Purāṇas	AgniP.
अग्निवेश्यगृह्यसूत्र			9	Gṛhyasūtras	AgniveGS.
अग्निहोत्रहोमविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 45
अङ्गिरःस्मृति			36	Dharma	AṅgiSm.
अच्युतरायाभ्युदय	राजनाथडिण्डिम		53	Historical Poems	Acyutarā.
अच्युताष्टक	शंकराचार्य		54. 4	Stotras	AcyutA.
अजडप्रमातृसिद्धि	उत्पल		29	Trika, etc.	AjaḍaPraSi.
अणुभाष्य	वल्लभ		27. 7	Vedānta (Vallabha)	AṇuBh.
अणुभाष्यविवरण	गोस्वामिगिरिधर	comm. *on* अणुभाष्य	27. 7	Vedānta (Vallabha)	
अत्रिसंहिता			36	Dharma	AtriS.
अत्रिस्मृति			36	Dharma	AtriSm.
अथर्वप्रातिशाख्य			11	Prātiśākhyas	APrāti.
अथर्ववेद (पैप्पलादसंहिता)			1	Saṁhitās	AV.(P.)
अथर्ववेद (शौनकसंहिता)			1	Saṁhitās	AV.
अथर्ववेदपरिशिष्ट			5	Anukramaṇīs	AVPari.
अथर्ववेदप्रातिशाख्य		cf. शौनकीया चतुराध्यायिका			CaturĀ.(Śau.)
अथर्वशिखोपनिषद्			4. 2	Minor Upaniṣads	AŚiU.
अथर्वशिरउपनिषद्			4. 2	Minor Upaniṣads	AŚirU.
अथर्वहृदय		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 69
अद्भुतदर्पण	महादेव		59	Dramas	AdbhuDa.
अद्भुतरामायण					AdbhuRāmā.
अद्भुतशान्ति		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 67
अद्भुतसागर	वल्लालसेनदेव		46	Astrology	AdbhuSāg.
अद्वयतारकोपनिषद्			4. 2	Minor Upaniṣads	AdvaTāU.
अद्वैतरत्नरक्षण	मधुसूदनसरस्वती		27. 1	Vedānta (Śaṅkara)	AdvaiRaRa.
अद्वैतसिद्धि	मधुसूदनसरस्वती		27. 1	Vedānta (Śaṅkara)	AdvaiSi.
अद्वैतोपनिषद्			4. 2	Minor Upaniṣāds	AdvaiU.
अध्यात्मरामायण			17	Purāṇas	AdhyāRā.
अध्यात्मोपनिषद्			4. 2	Minor Upaniṣads	AdhyāU.
अनङ्गरङ्ग	कल्याणमल्ल		43	Kāma	AnaṅgaRa.
अनर्घराघव	मुरारि		59	Dramas	AnarghaRā.
अनर्घराघवटीका	रुचिपति	comm. *on* अनर्घराघव	59	Dramas	
अनुलोमकल्प		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 34
अनुव्याख्यान	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	AnuVyā.
अनेकार्थकोश	मङ्ख	cf. मङ्खकोश	23	Lexicons	AnekāK.
अनेकार्थतिलक	महीप		23	Lexicons	AnekāTi.
अनेकार्थध्वनिमञ्जरी	महाक्षपणकवि		23	Lexicons	AnekāMañ.
अनेकार्थनाममाला	धनञ्जय		23	Lexicons	AnekāNā.(Dha.)
अनेकार्थनिघण्टु	धनञ्जय		23	Lexicons	AnekāNi.
अनेकार्थरत्नमञ्जूषा		एकाक्षरनाममाला, एकाक्षरनाममालिका	23	Lexicons	AnekāRaMañ.
अनेकार्थसंग्रह	हेमचन्द्र		23	Lexicons	AnekāSaṁ.
अनेकार्थसमुच्चय	शाश्वत	cf. शाश्वतकोश	23	Lexicons	AnekāSa.
अन्नपूर्णाष्टक	शंकराचार्य		54. 4	Stotras, Stavas, etc.	AnnaA.
अन्नपूर्णोपनिषद्			4. 2	Minor Upaniṣads	AnnaU.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*	*Abbreviation*
अन्यापदेशशतक	नीलकण्ठदीक्षित		54. 1 Śatakas etc.	AnyāŚ.(Nī.)
अन्यापदेशशतक	मधुसूदन		54. 1 Śatakas etc.	AnyāŚ.(Ma.)
अन्योक्ति	जगन्नाथपण्डित		54. 5 Other poems	Anyo.
अन्योक्तिमुक्तालता	शम्भु		54. 5 Other poems	AnyoMuLa.
अन्योक्तिशतक	भट्टवीरेश्वर		54. 1 Śatakas etc.	AnyoŚ.
अपरार्क	अपरादित्य	comm. *on* याज्ञवल्क्यस्मृति	36 Dharma	Aparā.
अपरोक्षानुभूति	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	AparoAnu.
अपूर्वनाममाला			42 Medicine	ApūNā.
अपोहसिद्धि	रत्नकीर्ति		14 Buddhism	ApohaSi.
अभिज्ञानशाकुन्तल	कालिदास		59 Dramas	Śāk.
अभिधर्मकोश	वसुबन्धु		14 Buddhism	AbhidhK.
अभिधर्मकोशभाष्य	वसुबन्धु	comm. *on* अभिधर्मकोश	14 Buddhism	AbhidhKoBh.
अभिधर्मसमुच्चय	असङ्ग		14 Buddhism	AbhidhSa.
अभिधानचिन्तामणि	हेमचन्द्र		23 Lexicons	AbhidhāCin.
अभिधानचिन्तामणिटीका	हेमचन्द्र	comm. *on* अभिधानचिन्तामणि	23 Lexicons	
अभिधानमञ्जरी	भिषगार्य		42 Medicine	AbhidhāMañ.
अभिधानरत्नमाला		cf. षड्रसनिघण्टु	42 Medicine	SadrasaNi.
अभिधानरत्नमाला	हलायुध		23 Lexicons	AbhidhāRaMā.
अभिधावृत्तिमातृका	मुकुल		48 Poetics	AbhidhāVṛMā.
अभिनयदर्पण	नन्दिकेश्वर		50 Nṛtya	AbhinDa.
अभिनवभारती	अभिनवगुप्त	comm. *on* नाट्यशास्त्र	49 Dramaturgy	AbhinBhā.
अभिलषितार्थचिन्तामणि		cf. मानसोल्लास	41 Śilpa	Mānaso.
अभिषेक	भास		59 Dramas	Abhiṣe.
अभिसमयालंकार-प्रज्ञापारमिता-उपदेशशास्त्र	मैत्रेय		14 Buddhism	AbhisaAlaṅ.
अभिसमयालंकारालोक	हरिभद्र	comm. *on* अभिसमयालंकार	14 Buddhism	AbhisaAlaṅĀ.
अमरकोश	अमरसिंह	cf. नामलिङ्गानुशासन	23 Lexicons	AmaK.
अमरकोशोद्घाटन	क्षीरस्वामिन्	comm. *on* अमरकोश	24 Commentaries on the Amarakośa	AmaKoUd.
अमरुशतक	अमरुकवि		54. 1 Śatakas etc.	AmaŚ.
अमृतनादोपनिषद्			4. 2 Minor Upaniṣads	AmṛNāU.
अमृतबिन्दूपनिषद्			4. 2 Minor Upaniṣads	AmṛBiU.
अमृतलहरी	जगन्नाथपण्डित		54. 2 Laharīs	AmṛL.
अमृतोदय	गोकुलनाथ		61 Allegorical Plays	AmṛUda.
अमोघनन्दिनीशिक्षा			22 Śikṣās	AmoghŚi.
अरणिलक्षण		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 22
अरुणामोदिनी	कामेश्वरसूरि	comm. *on* सौन्दर्यलहरी	18 Tantra	
अर्थशास्त्र	कौटिल्य		38 Arthaśāstra	ArthŚā.
अर्थसंग्रह	लौगाक्षिभास्कर		26 Mīmāṁsā.	ArthSaṁ.
अर्धनारीश्वरस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas etc.	ArdhaNāSt.
अलंकारकौस्तुभ	कविकर्णपूर		48 Poetics	AlaṅkāKau. (Ka.)
अलंकारकौस्तुभ	विश्वेश्वर		48 Poetics	AlaṅkāKau. (Vi.)
अलंकारकौस्तुभमुक्तावली	शिवप्रसादभट्टाचार्य	comm. *on* अलंकारकौस्तुभ of कविकर्णपूर	48 Poetics	
अलंकारचन्द्रिका	विद्यानाथसूरि	comm. *on* कुवलयानन्द	48 Poetics	
अलंकारचिन्तामणि	जिनसेनाचार्य		48 Poetics	AlaṅkāCin.
अलंकारमञ्जूषा	देवशंकर पुरोहित		48 Poetics	AlaṅkāMañ.
अलंकाररत्नाकर	शोभाकरमित्र		48 Poetics	AlaṅkāRa.
अलंकारविमर्शिनी	जयरथ	comm. *on* अलंकारसर्वस्व	48 Poetics	
अलंकारशेखर	केशवमिश्र		48 Poetics	AlaṅkāŚe.
अलंकारसर्वस्व	रुय्यक		48 Poetics	AlaṅkāSa.
अल्लोपनिषद्			4. 2 Minor Upaniṣads	AllāU.
अवचूरि		comm. *on* लिङ्गानुशासन of हेमचन्द्र	21 Liṅgānuśāsanas	
अवचूर्णि	सोमोदयगणिन्	comm. *on* वीतरागस्तोत्र	16 Jainism (Narrations)	
अवदानकल्पलता	क्षेमेन्द्र		14 Buddhism	AvadāKaLa.
अवधूतोपनिषद् [1]			4. 2 Minor Upaniṣads	AvadhūU₁

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अवधूतोपनिषद्[2]			4. 2 Minor Upaniṣads	AvadhūU$_2$.
अवन्तिसुन्दरीकथा	दण्डिन्		56 Bṛhatkathā and connected Works	AvantiKa.
अवलोक	धनिक	comm. *on* दशरूपक	49 Dramaturgy	Avalo.
अविमारक	भास		59 Dramas	Avimā.
अव्यक्तोपनिषद्			4. 2 Minor Upaniṣads	AvyaU.
अश्वचिकित्सित	नकुल		39. 1 Veterinary Sciences	AśvaCi.
अश्वरथदानविधि		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 15
अश्ववैद्यक	जयदत्तसूरि		39. 1 Veterinary Sciences	AśvaVai.
अश्वशास्त्र	नकुल		39. 1 Veterinary Sciences	AśvaŚā.
अष्टाङ्गनिघण्टु			42 Medicine	AṣṭāNi.
अष्टाङ्गसंग्रह	वाग्भट		42 Medicine	AṣṭāSaṁ.
अष्टाङ्गहृदय	वाग्भट		42 Medicine	AṣṭāHṛ.
अष्टादश उपनिषदः			4. 1 Major Upaniṣads	AṣṭādU.
अष्टाध्यायी	पाणिनि		19 Grammar (Pāṇinian)	P.
अहिर्बुध्न्यसंहिता			18 Tantras	AhirbuS.
आक्षेपानुविधि	सोमादित्य	comm. *on* वैतानसूत्र	6 Śrautasūtras	
आगमप्रामाण्य	यामुनाचार्य		27. 3 Vedānta (Rāmānuja)	ĀgaPrā.
आचमनोपनिषद्			4. 2 Minor Upaniṣads	ĀcamU.
आतङ्कदर्पण		comm. *on* रुग्विनिश्चय	42 Medicine	
आत्मतत्त्वविवेक	उदयन	cf. बौद्धधिक्कार	32 Nyāya	ĀtmaTaVi.
आत्मतत्त्वविवेककल्पलता	शंकरमिश्र	comm. *on* आत्मतत्त्वविवेक	32 Nyāya	
आत्मतत्त्वविवेकदीधिति	रघुनाथतर्कशिरोमणि	comm. *on* आत्मतत्त्वविवेक	32 Nyāya	
आत्मतत्त्वविवेकप्रकाशिका	भगीरथ ठक्कुर	comm. *on* आत्मतत्त्वविवेक	32 Nyāya	
आत्मतत्त्वविवेकरहस्य	मथुरानाथतर्कवागीश	comm. *on* आत्मतत्त्वविवेक	32 Nyāya	
आत्मनिन्दाष्टक			16 Jainism (Narrations)	ĀtmaNiA.
आत्मपूजोपनिषद्			4. 2 Minor Upaniṣads	ĀtmapūU.
आत्मबोध	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	ĀtmaBo.
आत्मबोधोपनिषद्			4. 2 Minor Upaniṣads	ĀtmaBoU.
आत्मसिद्धि	यामुनाचार्य		27. 3 Vedānta (Rāmānuja)	ĀtmaSi.
आत्मोपनिषद्[1]			4. 2 Minor Upaniṣads	ĀtmaU.$_1$
आत्मोपनिषद्[2]			4. 2 Minor Upaniṣads	ĀtmaU.$_2$
आथर्वणद्वितीयोपनिषद्			4. 2 Minor Upaniṣads	ĀthaDviU.
आदित्यमण्डक		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 12
आदिपुराण			17. 3 Purāṇas	ĀdiP.
आनन्दगिरीया	आनन्दगिरि	comm. *on* सौन्दर्यलहरी	18 Tantras	
आनन्दचन्द्रिका	विश्वनाथचक्रवर्तिन्	comm. *on* उज्ज्वलनीलमणि	48 Poetics	
आनन्ददायिनी	नृसिंह	comm. *on* सर्वार्थसार	27. 3 Vedānta (Rāmānuja)	
आनन्दमन्दाकिनी	मधुसूदनसरस्वती		54. 5 Other Poems	ĀnaMandā.
आनन्दमन्दिरस्तोत्र	नल्लादीक्षित		54. 4 Stotras, Stavas, etc.	ĀnandMaSt.
आनन्दरङ्गविजयचम्पू	श्रीनिवासकवि		58 Campū	ĀnandRa.
आनन्दलहरी	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ĀnandL.
आनन्दलहरीटीका	गौरीकान्त	comm. *on* सौन्दर्यलहरी	18 Tantras	
आनन्दवृन्दावनचम्पू	कविकर्णपूर		58 Campū	ĀnandVṛCam.
आनन्दसागरस्तव	नीलकण्ठदीक्षित		54. 4 Stotras, Stavas, etc.	ĀnandSāSta.
आपस्तम्बगृह्यसूत्र			9 Gṛhyasūtras	ĀpaGS.
आपस्तम्बधर्मसूत्र			35 Dharmasūtras	ĀpaDS.
आपस्तम्बमन्त्रपाठ			5 Mantrapāṭha	ĀpaManPāṭha.
आपस्तम्बशुल्बसूत्र			7 Śulbasūtras	ĀpaŚuS.
आपस्तम्बश्रौतसूत्र			6 Śrautasūtras	ĀpaŚS.
आपस्तम्बसूत्रवृत्ति	रुद्रदत्त	comm. *on* आपस्तम्बश्रौतसूत्र	6 Śrautasūtras	
आपस्तम्बस्मृति			36 Dharma	ĀpaSm.
आपिशलिशिक्षा			22 Śikṣās	ĀpiŚi.
आयुर्वेददीपिका	चक्रपाणिदत्त	comm. *on* चरकसंहिता	42 Medicine	
आरात्रिक		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 7
आरुणिकोपनिषद्			4. 2 Minor Upaniṣads	ĀruU.
आर्यभटीय	आर्यभट		45 Astronomy	Āryabh.

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कर्मनिर्णयटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* कर्मनिर्णयटीका	27. 4 Vedānta (Ānandatīrtha)	
कला	बालम्भट्ट	comm. *on* वैयाकरणसिद्धान्तलघुमञ्जूषा	19 Grammar (Pāṇinian)	
कलाविलास	क्षेमेन्द्र		54. 5 Other Poems	KalāVi.
कलिविडम्बन	नीलकण्ठदीक्षित		54. 5 Other Poems	KaliViḍ.
कलिसंतरणोपनिषद्			4. 2 Minor Upaniṣads	KaliSanU.
कल्किपुराण			17 Purāṇas	KalkiP.
कल्पद्रुकोश	केशव		23 Lexicons	KalpaK.
कल्याणकारक	उग्रादित्य		42 Medicine	KalyāKā.
कल्याणमन्दिरस्तोत्र	सिद्धसेनदिवाकर		16 Jainism (Narrations)	KalyāMaSt.
कल्याणवृष्टिस्तव	शंकराचार्य		54. 4 Stotras, Stavas etc.	KalyāVṛSta.
कविकण्ठाभरण	क्षेमेन्द्र		48 Poetics	KaviKaṇṭhā.
कविकल्पद्रुम	वोपदेव		20 Grammar (Non-Pāṇinian)	KaviKaDru.
कविकल्पलता	देवेश्वर		48 Poetics	KaviKaLa.
कविप्रिया	शाश्वत	comm. *on* मेघदूत	52 Kāvyas	
कविरहस्य	हलायुध			KaviRa.
कवीन्द्रकर्णाभरण	विश्वेश्वरपण्डित		48 Poetics	KavīndraKa.
कवीन्द्रकर्णाभरणटीका	विश्वेश्वरपण्डित	comm. *on* कवीन्द्रकर्णाभरण	48 Poetics	
कवीन्द्रवचनसमुच्चय		cf. सुभाषितरत्नकोश	55 Anthologies	
काठकगृह्यनिबन्धन	देवपाल	comm. *on* काठकगृह्यसूत्र	9 Gṛhyasūtras	
काठकगृह्यपद्धति	ब्राह्मणवल	comm. *on* काठकगृह्यसूत्र	9 Gṛhyasūtras	
काठकगृह्यविवरण	आदित्यदर्शन	comm. *on* काठकगृह्यसूत्र	9 Gṛhyasūtras	
काठकगृह्यसूत्र			9 Gṛhyasūtras	KāṭhGS.
काठकसंहिता			1 Saṁhitās	KāṭhS.
काठकोपनिषद्		cf. कठोपनिषद्	4. 1 Major Upaniṣads	KāṭhU.
काठकोपनिषद्भाष्य	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	KāṭhUBh.
कातन्त्र			20 Grammar (Non-Pāṇinian)	Kātan.
कातन्त्रपरिभाषा			20 Grammar (Non-Pāṇinian)	KātanPari.
कातन्त्रपरिभाषावृत्ति	दुर्गसिंह	comm. *on* कातन्त्रपरिभाषा	20 Grammar (Non-Pāṇinian)	KātanPariVṛ.
कातन्त्रवृत्ति	दुर्गसिंह	comm. *on* कातन्त्र	20 Grammar (Non-Pāṇinian)	KātanVṛ.
कात्यायनशुल्बसूत्र			7 Śulbasūtras	KātyŚuS.
कात्यायनश्रौतसूत्र			6 Śrautasūtras	KātyŚS.
कात्यायनस्मृति			36 Dharma	KātySm.
कात्यायनीशिक्षा			22 Śikṣās	KātyŚi.
कात्यायनोपनिषद्			4. 2 Minor Upaniṣads	KātyU.
कादम्बरी	बाणभट्ट		56 Bṛhatkathā and connected Works	Kād.
कादम्बरीकथासार	अभिनन्द			KādKaSā.
कादम्बरीटीका	भानुचन्द्र, सिद्धचन्द्र	comm. *on* कादम्बरी	56 Bṛhatkathā and connected Works	
कामकलाविलास	पुण्यानन्द		18 Tantras	KāmKaVi.
कामधेनु	गोपेन्द्रतिप्पभूपाल	comm. *on* काव्यालंकारसूत्रवृत्ति	48 Poetics	
कामराजकीलितोद्धारोपनिषद्			4. 2 Minor Upaniṣads	KāmRāU.
कामसूत्र	वात्स्यायन		43 Kāma	KāmSū.
कारिकावली		cf. भाषापरिच्छेद	34 Nyāyavaiśeṣika	BhāṣāPa.
कालभैरवाष्टक	शंकराचार्य		54. 4 Stotras, Stavas etc.	KālabhaiA.
कालविवेक	जीमूतवाहन		37 Nibandha	KālaVi.
कालाग्निरुद्रोपनिषद्			4. 2 Minor Upaniṣads	KālāgniU.
कालिकाचार्यकथा			16 Jainism (Narrations)	KālikāKa.
कालिकाचार्यकथासंग्रह			16 Jainism (Narrations)	KālikāKaSaṁ.
कालिकोपनिषद्			4. 2 Minor Upaniṣads	KāliU.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*		*Subject*	*Abbreviation*
उल्कालक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 58 ख
ऊरुभङ्ग			59	Dramas	ŪruBha.
ऊर्ध्वपुण्ड्रोपनिषद्			4. 2	Minor Upaniṣads	ŪrdhvPuU.
ऋक्तन्त्रप्रातिशाख्य	शौनक		11	Prātiśākhyas	ṚTPrāti.
ऋक्प्रातिशाख्य	शौनक		11	Prātiśākhyas	ṚPrāti.
ऋक्प्रातिशाख्यभाष्य	उवट	comm. *on* ऋक्प्रातिशाख्य	11	Prātiśākhyas	
ऋग्वेद			1	Saṁhitās	ṚV.
ऋजुविमलपञ्चिका	शालिकनाथ	comm. *on* बृहती	26	Mīmāṁsā	
ऋतुसंहार	कालिदास		52	Kāvyas	ṚtuSaṁ.
एकाक्षरकोश		cf. तन्त्राभिधान			Tantrābhi. 3
एकाक्षरनाममाला	सुधाकलश		23	Lexicons	EkāNā.(Su.)
एकाक्षरनाममालिका	विश्वशम्भु		23	Lexicons	EkāNā.(Vi.)
एकाक्षरीनाममाला or एकाक्षरीकोश	अमर		23	Lexicons	EkāNā.(A.)
एकाक्षरोपनिषद्			4. 2	Minor Upaniṣads	EkāU.
एकार्थनाममाला-द्व्यक्षरनाममाला	सौभरि		23	Lexicons	EkārthaNā.
एकावली	विद्याधर		48	Poetics	Ekāva.
एकीभावस्तोत्र	वादिराज		16	Jainism (Narrations)	EkīSt.
ऐतरेयब्राह्मण			2	Brāhmaṇas	AitBr.
ऐतरेयारण्यक			3	Āraṇyakas	AitĀ.
ऐतरेयोपनिषद्			4. 1	Major Upaniṣads	AitU.
ऐतरेयोपनिषद्भाष्य	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	AitUBh.
औचित्यविचारचर्चा	क्षेमेन्द्र		48	Poetics	AuciViCa.
औपपातिकसूत्रटीका (वृत्ति)	अभयदेवसूरि		15	Jainism (Dogmatics)	AupaSūṬ.
औशनसस्मृति			36	Dharma	AuśaSm.
औशनसाद्भुतानि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 71
कंसवध	शेषकृष्ण		59	Dramas	KaṁVa.
कठरुद्रोपनिषद्			4. 2	Minor Upaniṣads	KaṭhRuU.
कठश्रुत्युपनिषद्			4. 2	Minor Upaniṣads	KaṭhŚrU.
कठोपनिषद्		cf. काठकोपनिषद्			KāṭhU.
कथाकोश			16	Jainism (Narrations)	KathāK.
कथाकौतुक	श्रीवर		52	Kāvyas	KathāKau.
कथारत्नाकर	हेमविजयगणि				KathāRa.
कथालक्षण	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	KathāLa.
कथालक्षणटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* कथालक्षणटीका	27. 4	Vedānta (Ānandatīrtha)	
कथालक्षणविवरण	जयतीर्थ	comm. *on* कथालक्षण	27. 4	Vedānta (Ānandatīrtha)	
कथासरित्सागर	सोमदेव		56	Bṛhatkathā and connected Works	KathāSaSāg.
कनकधारास्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	KanDhāSt.
कन्दर्पचूडामणि	वीरभद्रदेव		43	Kāma	KandaCū.
कपिष्ठलकठसंहिता			1	Saṁhitās	KapiKaS.
कप्फिणाभ्युदय	शिवस्वामिन्		52	Kāvyas	Kapphiṇā.
करणकुतूहल	भास्कराचार्य		45	Astronomy	KaraṇaKu.
करुणालहरी	जगन्नाथपण्डित		54. 2	Laharīs	KaruṇāL.
कर्कभाष्य	कर्काचार्य	comm. *on* कात्यायनश्रौतसूत्र	6	Śrautasūtras	
कर्णभार	भास		59	Dramas	KarṇaBhā.
कर्णसुन्दरी	बिल्हण		59	Dramas	KarṇaSu.
कर्पूरचरितभाण	वत्सराज		59	Dramas	KarpūC.
कर्मनिर्णय	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	KarmaNi.
कर्मनिर्णयटीका	जयतीर्थ	comm. *on* कर्मनिर्णय	27. 4	Vedānta (Ānandatīrtha)	

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कर्मनिर्णयटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* कर्मनिर्णयटीका	27. 4	Vedānta (Ānandatīrtha)	
कला	बालम्भट्ट	comm. *on* वैयाकरणसिद्धान्त-लघुमञ्जूषा	19	Grammar (Pāṇinian)	
कलाविलास	क्षेमेन्द्र		54. 5	Other Poems	KalāVi.
कलिविडम्बन	नीलकण्ठदीक्षित		54. 5	Other Poems	KaliVid.
कलिसंतरणोपनिषद्			4. 2	Minor Upaniṣads	KaliSanU.
कल्किपुराण			17	Purāṇas	KalkiP.
कल्पद्रुकोश	केशव		23	Lexicons	KalpaK.
कल्याणकारक	उग्रादित्य		42	Medicine	KalyāKā.
कल्याणमन्दिरस्तोत्र	सिद्धसेनदिवाकर		16	Jainism (Narrations)	KalyāMaSt.
कल्याणवृष्टिस्तव	शंकराचार्य		54. 4	Stotras, Stavas etc.	KalyāVṛSta.
कविकण्ठाभरण	क्षेमेन्द्र		48	Poetics	KaviKaṇṭhā.
कविकल्पद्रुम	वोपदेव		20	Grammar (Non-Pāṇinian)	KaviKaDru.
कविकल्पलता	देवेश्वर		48	Poetics	KaviKaLa.
कविप्रिया	शाश्वत	comm. *on* मेघदूत	52	Kāvyas	
कविरहस्य	हलायुध				KaviRa.
कवीन्द्रकर्णाभरण	विश्वेश्वरपण्डित		48	Poetics	KavīndraKa.
कवीन्द्रकर्णाभरणटीका	विश्वेश्वरपण्डित	comm. *on* कवीन्द्रकर्णाभरण	48	Poetics	
कवीन्द्रवचनसमुच्चय		cf. सुभाषितरत्नकोश	55	Anthologies	
काठकगृह्यनिबन्धन	देवपाल	comm. *on* काठकगृह्यसूत्र	9	Gṛhyasūtras	
काठकगृह्यपद्धति	ब्राह्मणबल	comm. *on* काठकगृह्यसूत्र	9	Gṛhyasūtras	
काठकगृह्यविवरण	आदित्यदर्शन	comm. *on* काठकगृह्यसूत्र	9	Gṛhyasūtras	
काठकगृह्यसूत्र			9	Gṛhyasūtras	KāṭhGS.
काठकसंहिता			1	Saṁhitās	KāṭhS.
काठकोपनिषद्		cf. कठोपनिषद्	4. 1	Major Upaniṣads	KāṭhU.
काठकोपनिषद्भाष्य	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	KāṭhUBh.
कातन्त्र			20	Grammar (Non-Pāṇinian)	Kātan.
कातन्त्रपरिभाषा			20	Grammar (Non-Pāṇinian)	KātanPari.
कातन्त्रपरिभाषावृत्ति	दुर्गसिंह	comm. *on* कातन्त्रपरिभाषा	20	Grammar (Non-Pāṇinian)	KātanPariVṛ.
कातन्त्रवृत्ति	दुर्गसिंह	comm. *on* कातन्त्र	20	Grammar (Non-Pāṇinian)	KātanVṛ.
कात्यायनशुल्बसूत्र			7	Śulbasūtras	KātyŚuS.
कात्यायनश्रौतसूत्र			6	Śrautasūtras	KātyŚS.
कात्यायनस्मृति			36	Dharma	KātySm.
कात्यायनीशिक्षा			22	Śikṣās	KātyŚi.
कात्यायनोपनिषद्			4. 2	Minor Upaniṣads	KātyU.
कादम्बरी	बाणभट्ट		56	Bṛhatkathā and connected Works	Kād.
कादम्बरीकथासार	अभिनन्द				KādKaSā.
कादम्बरीटीका	भानुचन्द्र, सिद्धचन्द्र	comm. *on* कादम्बरी	56	Bṛhatkathā and connected Works	
कामकलाविलास	पुण्यानन्द		18	Tantras	KāmKaVi.
कामधेनु	गोपेन्द्रतिप्पभूपाल	comm. *on* काव्यालंकारसूत्रवृत्ति	48	Poetics	
कामराजकीलितोद्धारोपनिषद्			4. 2	Minor Upaniṣads	KāmRāU.
कामसूत्र	वात्स्यायन		43	Kāma	KāmSū.
कारिकावली		cf. भाषापरिच्छेद	34	Nyāyavaiśeṣika	BhāṣāPa.
कालभैरवाष्टक	शंकराचार्य		54. 4	Stotras, Stavas etc.	KālabhaiA.
कालविवेक	जीमूतवाहन		37	Nibandha	KālaVi.
कालाग्निरुद्रोपनिषद्			4. 2	Minor Upaniṣads	KālāgniU.
कालिकाचार्यकथा			16	Jainism (Narrations)	KālikāKa.
कालिकाचार्यकथासंग्रह			16	Jainism (Narrations)	KālikāKaSaṁ.
कालिकोपनिषद्			4. 2	Minor Upaniṣads	KāliU.

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कालीमेधादीक्षितोपनिषद्			4. 2 Minor Upaniṣads	KālimeDīU.
कालीविलासतन्त्र			18 Tantras	KālīViT.
काव्यकल्पलतावृत्ति	अमरचन्द्रयति		48 Poetics	KāvyKaVṛ.
काव्यप्रकाश	मम्मट		48 Poetics	KāvyPra.
काव्यप्रदीप	गोविन्द		48 Poetics	KāvyPradī.
काव्यभूषणशतक	श्रीकण्ठवल्लभ		54. 1 Śatakas etc.	KāvyBhūŚ.
काव्यमीमांसा	राजशेखर		48 Poetics	KāvyMī.
काव्यादर्श	दण्डिन्		48 Poetics	Kāvyāda.
काव्यादर्शविवृति	जीवानन्दविद्यासागर	comm. *on* काव्यादर्श	48 Poetics	
काव्यादर्शव्याख्या	तरुणवाचस्पति	comm. *on* काव्यादर्श	48 Poetics	
काव्यानुशासन	वाग्भट		48 Poetics	Kāvyānu.(Vā.)
काव्यानुशासन	हेमचन्द्र		48 Poetics	Kāvyānu.(He.)
काव्यालंकार	भामह		48 Poetics	Kāvyālaṅ.(Bh.)
काव्यालंकार	रुद्रट		48 Poetics	Kāvyālaṅ.(Ru.)
काव्यालंकारसारसंग्रह	उद्भट		48 Poetics	KāvyālaṅSāSaṁ.
काव्यालंकारसूत्र	वामन		48 Poetics	KāvyālaṅSū.
काव्यालंकारसूत्रवृत्ति		comm. *on* काव्यालंकारसूत्र	48 Poetics	KāvyālaṅSūVṛ.
काशिका	सुचरितमिश्र	comm. *on* श्लोकवार्त्तिक	26 Mīmāṁsā	Kāśi.
काशिकाविवरणपञ्जिका	जिनेन्द्रबुद्धि	cf. न्यास	19 Grammar (Pāninian)	Nyās.
काशिकावृत्ति	जयादित्य and वामन		19 Grammar (Pāṇinian)	KāśiVṛ.
काशीखण्डटीका	रामानन्द	comm. *on* स्कन्दपुराण (काशीखण्ड)	17 Purāṇas	
काशीपञ्चक	शंकराचार्य		54. 4 Stotras, Stavas etc.	KāśiPañ.
काश्यपसंहिता	वृद्धजीवक		42 Medicine	KāśyaS.
किरणावली	उदयन	comm. *on* प्रशस्तपादभाष्य	33 Vaiśeṣika	Kiraṇā.
किरातार्जुनीय	भारवि		52 Kāvyas	Kirātā.
किरातार्जुनीयव्यायोग	वत्सराज		59 Dramas	KirātāVyā.
कीचकवध	नीतिवर्मन्		52 Kāvyas	KīcaVa.
कीर्तिकौमुदी	सोमेश्वर		16 Jainism (Narrations)	KīrtiKau.
कुञ्चिका	दुर्बलाचार्य	comm. *on* वैयाकरणसिद्धान्त-लघुमञ्जूषा	19 Grammar (Pāṇinian)	
कुट्टनीमत	दामोदरगुप्त		54. 5 Other Poems	KuttaMa.
कुण्डलक्षण		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 25
कुण्डिकोपनिषद्			4. 2 Minor Upaniṣads	KuṇḍiU.
कुन्दमाला	दिङ्नाग		59 Dramas	KundaMā.
कुमारपालगुणोत्कीर्तन	सोमप्रभाचार्य		53 Historical Poems	KumāGuṇo.
कुमारपालचरितवर्णन	हेमचन्द्र		53 Historical Poems	KumāCaVa.
कुमारपालचरितसंग्रह			53 Historical Poems	KumāCaSaṁ.
कुमारपालदेवचरित			53 Historical Poems	KumāDeC.
कुमारपालदेवचरित	सोमतिलक		53 Historical Poems	KumāDeC.(So.)
कुमारपालदेवप्रबन्ध			53 Historical Poems	KumāDePra.
कुमारपालप्रतिबोध	सोमप्रभाचार्य		53 Historical Poems	KumāPra.
कुमारपालप्रबोधप्रबन्ध			53 Historical Poems	KumāPraPra.
कुमारसंभव	कालिदास		52 Kāvyas	KumāSaṁ.
कुलचूडामणितन्त्र			18 Tantras	KulaCūT.
कुलार्णवतन्त्र			18 Tantras	KulārT.
कुवलयमालाकथासंक्षेप	रत्नप्रभसूरि		16 Jainism (Narrations)	KuvaKaSaṁ.
कुवलयानन्द	अप्पय्यदीक्षित		48 Poetics	Kuval.
कुसुमाञ्जलिबोधिनी	वरदराज	comm. *on* न्यायकुसुमाञ्जलि	32 Nyāya	
कुसुमाञ्जलिविस्तर	वीरराघव	comm. *on* न्यायकुसुमाञ्जलि	32 Nyāya	
कुसुमावली	श्रीकण्ठदत्त	comm. *on* सिद्धयोग	42 Medicine	
कूर्मपुराण			17 Purāṇas	KūrmaP.
कूर्मविभाग		अथर्ववेदपरिशिष्ट	5 Anukramaṇis	AVPari. 56.
कृत्यकल्पतरु	लक्ष्मीधर			KṛtyaKa.
कृषिपराशर			39. 2 Agriculture	KṛṣiPa.
कृषिशास्त्र			39. 2 Agriculture	KṛṣiŚā.
कृष्णकर्णामृत	लीलाशुक		54. 5 Other Poems	KṛṣṇaKa.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*	*Abbreviation*
[श्री] कृष्णपुरुषोत्तमसिद्धान्तोपनिषद्			4. 2 Minor Upaniṣads	KṛṣṇaPuU.
कृष्णवल्लभा	गोपालभट्ट	comm. *on* कृष्णकर्णामृत	54. 5 Other Poems	
कृष्णालङ्कार		comm. *on* सिद्धान्तलेशसङ्ग्रह	27. 1 Vedānta (Śaṅkara)	
कृष्णाष्टक	शंकराचार्य		54. 4 Stotras, Stavas, etc.	KṛṣṇaA.
कृष्णोपनिषद्			4. 2 Minor Upaniṣads	KṛṣṇaU.
केतुचार		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 54
केनोपनिषत्पदभाष्य	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	KenUBh.
केनोपनिषद्			4. 1 Major Upaniṣads	KenU.
केनोपनिषद्वाक्यभाष्य	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	KenUVāBh.
कैवल्योपनिषद्			4. 2 Minor Upaniṣads	KaivaU.
कोटिविरह	नारायणभट्ट		54. 5 Other Poems	KoṭiVi.
कोटिहोम		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 31.
कोशकल्पतरु	विश्वनाथ		23 Lexicons	KośaKaTa.
कोशावतंस	राघवकवि		23 Lexicons	Kośāva.
कौशिकपद्धति	केशव	comm. *on* कौशिकसूत्र		
कौत्सवनिरुक्तनिघण्टु		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 48
कौन्तेयवृत्त	विद्यावागीश		52 Kāvyas	Kauntey.
कौमुदी	उत्तुङ्गोदय	comm. *on* लोचन of अभिनवगुप्त	48 Poetics	
कौमुदीमहोत्सव	विज्जिका		59 Dramas	KaumuMa.
कौमुदीमित्रानन्द	रामचन्द्र		59 Dramas	KaumuMi.
कौशिकसूत्र			9 Gṛhyasūtras	KauśiSū.
कौशीतकगृह्यसूत्र			9 Gṛhyasūtras	KauśīGS.
कौशीतकिब्राह्मण			2 Brāhmaṇas	KauśīBr.
कौशीतकिब्राह्मणोपनिषद्			4. 1 Major Upaniṣads	KauśīBrU.
कौहलीशिक्षा			22 Śikṣās	KauhaŚi.
क्रमसंदर्भ	जीवगोस्वामिन्	comm. *on* भागवतपुराण	17 Purāṇas	
क्रियासार	नीलकण्ठशिवाचार्य		27. 6 Vedānta (Śrīkaṇṭha)	KriSā.
क्षीरतरङ्गिणी	क्षीरस्वामिन्		19 Grammar (Paṇinian)	KṣīraTa.
क्षुद्रकल्पसूत्रभाष्य	श्रीनिवासाचार्य	comm. *on* क्षुद्रसूत्र	6 Śrautasūtras	Kṣudra.
क्षुद्रसूत्र			6 Śrautasūtras	Kṣudra.
क्षुरिकोपनिषद्			4. 2 Minor Upaniṣads	KṣuriU.
क्षेमेन्द्रलघुकाव्यसंग्रह	क्षेमेन्द्र			KṣemLaKāSaṁ.
खड्गशतक			54 Śatakas, etc.	KhaḍgaŚ.
खण्डखाद्यक	ब्रह्मगुप्त		45 Astronomy	KhaṇḍKhā.
खण्डनखण्डखाद्य	श्रीहर्ष		27. 1 Vedānta (Śaṅkara)	KhaṇḍanKhā.
खण्डनफक्किकाविभजन	आनन्दपूर्ण	comm. *on* खण्डनखण्डखाद्य (cf. विद्यासागरी)	27. 1 Vedānta (Śaṅkara)	
खादिरगृह्यसूत्र			9 Gṛhyasūtras	KhādiGS.
खिलसूक्त (ṚV.)			1 Saṁhitās	Khil.
गङ्गालहरी	जगन्नाथपण्डित		54. 2 Laharīs	GaṅgāL.
गङ्गावतरण	नीलकण्ठदीक्षित		54. 5 Other Poems	Gaṅgāva.
गङ्गाष्टक	शंकराचार्य		54. 4 Stotras, Stavas etc.	GaṅgāA.
गञ्जीफाखेलन	गिरिधर		39. 3 Minor Sciences (Sports)	GañjīKhe.
गणपत्युपनिषद्			4. 2 Minor Upaniṣads	GaṇU.
गणपाठ			19 Grammar (Pāṇinian)	GaṇPā.
गणमाला		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 32
गणरत्नमहोदधि	वर्धमान		19 Grammar (Pāṇinian)	GaṇRa.
गणिततिलक	श्रीपति			
गणितनाममाला	हरदत्त		46 Astrology (Kośas)	GaṇiNā.
गणितसारसंग्रह	महावीर		44 Mathematics	GaṇiSāSaṁ.
गणेशपञ्चरत्न	शंकराचार्य		54. 4 Stotras, Stavas etc.	GaṇePañ.
गणेशपुराण			17 Purāṇas	GaṇeP.
गणेशभुजङ्ग	शंकराचार्य		54. 4 Stotras, Stavas etc.	GaṇeBhu.
गण्डव्यूहमहायानसूत्र			14 Buddhism	GaṇḍVyū.
गद्यचिन्तामणि	वादीभसिंह		56 Bṛhatkathā and connected Works	GadyCin.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*	*Abbreviation*
गरुडपुराण			17 Puraṇas	GaruḍaP.
गर्भोपनिषद्			4. 2 Minor Upaniṣads	GarbhU.
गायत्रीरहस्योपनिषद्			4. 2 Minor Upaniṣads	GāyaRaU.
गायत्र्युपनिषद्			4. 2 Minor Upaniṣads	GāyaU.
गारुडोपनिषद्			4. 2 Minor Upaniṣads	GāruU.
गार्ग्यनारायणीयवृत्ति	गार्ग्यनारायण	comm. *on* आश्वलायनगृह्यसूत्र	9 Gṛhyasūtras	
गार्ग्यनारायणीयवृत्ति	गार्ग्यनारायण	comm. *on* आश्वलायनश्रौतसूत्र	6 Śrautasūtras	
गार्ग्याणि		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 70ख
गिल्गिट (Gilgit Mss.)	जयदेव		14 Buddhism	GiMs.
गीतगोविन्द			54. 5 Other Poems	GītGo.
गीता (भगवद्गीता)			28 Bhakti	BhagGī.
गीताभाष्य	रामानुज		27. 3 Vedānta (Rāmānuja)	GītāBh.(Rā.)
गीताभाष्य	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	GītāBh.(Śaṅ.)
गीतालंकार	भरत		40 Saṁgīta	Gītālaṅ.
गीतिशतक	सुन्दराचार्य		54. 1 Śatakas etc.	GītiŚ.
गुरुचन्द्रिका	गौडब्रह्मानन्द	comm. *on* अद्वैतसिद्धि	27. 1 Vedānta (Śaṅkara)	GuruCandr.
गुरुतत्त्वमालिका	नीलकण्ठदीक्षित		54. 5 Other Poems	GuruMāli.
गुरुमर्मप्रकाश	नागेश	comm. *on* रसगङ्गाधर	48 Poetics	
गुर्वष्टक	शंकराचार्य		54. 4 Stotras, Stavas, etc.	GuruA.
गुर्वावली	मुनिसुन्दरसूरि		15 Jainism (Dogmatics)	Gurvā.
गुह्यकाल्युपनिषद्			4. 2 Minor Upaniṣads	GuhyKāU.
गुह्यषोढान्यासोपनिषद्			4. 2 Minor Upaniṣads	GuhySoU.
गुह्यसमाजतन्त्र			18 Tantras	GuhyT.
गूढार्थतत्त्वालोक	धर्मदत्त	comm. *on* व्युत्पत्तिवाद	32 Nyāya	
गूढार्थदीपिका	काशीराम	comm. *on* शार्ङ्गधरसंहिता	42 Medicine	
गोतमस्तोत्र	जिनप्रभसूरि		16 Jainism (Narrations)	GotaSt.
गोपथब्राह्मण			2 Brāhmaṇas	GopBr.
गोपालकेलिचन्द्रिका	रामकृष्ण		59 Dramas	GopāKeCan.
गोपालचम्पू	जीवगोस्वामिन्		58 Campū	ŚrīGopāCa.
गोपालपूर्वतापिन्युपनिषद्			4. 2 Minor Upaniṣads	GopālaPūTāU.
गोपालसुन्दरीय	नरसिंहस्वामिन्	comm. *on* सौन्दर्यलहरी	18 Tantras	
गोपालिका	परमेश्वर	comm. *on* स्फोटसिद्धि	19 Grammar (Pāṇinian)	
गोपालोत्तरतापिन्युपनिषद्			4. 2 Minor Upaniṣads	GopāloTāU.
गोपीचन्दनोपनिषद्			4. 2 Minor Upaniṣads	GopīU.
गोभिलगृह्यसूत्र			9 Gṛhyasūtras	GobhiGS.
गोभिलीयगृह्यसूत्रभाष्य	भट्टनारायण	comm. *on* गोभिलगृह्यसूत्र	9 Gṛhyasūtras	
गोभिलस्मृति			36 Dharma	GobhiSm.
गोलाध्याय	भास्कराचार्य		45 Astronomy	Golā.
गोशान्ति		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 66
गोविन्दभाष्य	बलदेवविद्याभूषण		27. 8 Vedānta (Govinda)	GoviBh.
गोविन्दाष्टक	शंकराचार्य		54. 4 Stotras, Stavas etc.	GovindA.
गोसहस्रविधि		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 16
गौडपादकारिका	गौडपाद		27. 1 Vedānta (Śaṅkara)	GauḍKā.
गौडब्रह्मानन्दी	गौडब्रह्मानन्द or ब्रह्मानन्दसरस्वती	comm. *on* अद्वैतसिद्धि cf. लघुचन्द्रिका	27. 1 Vedānta (Śaṅkara)	LaCandr.
गौतमधर्मसूत्र			35 Dharmasūtras	GautDS.
गौतमपितृमेधसूत्र			8 Pitṛmedhasūtras	GautPiMe.
गौतमीशिक्षा			22 Śikṣās	GautŚi.
गौरीदशक	शंकराचार्य		54. 4 Stotras, Stavas, etc.	GaurīDa.
ग्रहगणित	भास्कराचार्य		45 Astronomy	GrahaGa.
ग्रहयुद्ध		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 51
ग्रहलाघव	गणेशदैवज्ञ		45 Astronomy	GrahaLā.
ग्रहलाघवटीका	विश्वनाथदैवज्ञ		45 Astronomy	
ग्रहसंग्रह		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 52
घण्टापथव्याख्या	मल्लिनाथ	comm. *on* किरातार्जुनीय	52 Kāvyas	
घृतकम्बल		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 33
घृतावेक्षण		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 8

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*		*Subject*	*Abbreviation*
चण्डकौशिक	क्षेमीश्वर		59	Dramas	CaṇḍaKau.
चण्डकौशिकव्याख्या	जीवानन्द विद्यासागर	comm. *on* चण्डकौशिक	59	Dramas	
चण्डीकुचपञ्चाशिका	लक्ष्मणाचार्य		54. 1	Śatakas etc.	CaṇḍīKuPañ.
चण्डीरहस्य	नीलकण्ठदीक्षित		54. 5	Other Poems	CaṇḍīRaha.
चण्डीशतक	बाण		54. 1	Śatakas etc.	CaṇḍīŚ.
चतुःषष्ट्युपचारमानसपूजास्तोत्र (or देवीचतुः ... स्तोत्र)	शंकराचार्य		54. 4	Stotras, Stavas etc.	CatuḥṢaṣṭiSt.
चतुरङ्गदीपिका	शूलपाणि		39. 3	Sports	CaturDī.
चतुर्दण्डिप्रकाशिका	वेङ्कटेश्वरदीक्षित		40	Saṁgīta	CaturDa.
चतुर्भाणी		उभयाभिसारिका, धूर्तविटसंवाद, पद्मप्राभृतक, पादताडितक	60	Farces	CaturBhā.
चतुर्वर्गचिन्तामणि	हेमाद्रि		37	Nibandha	CaturCin.
चतुर्वर्गसंग्रह	क्षेमेन्द्र		54. 5	Other Poems	CaturSaṁ.
चतुर्विंशतिजिनस्तव	जिनप्रभसूरि		16	Jainism (Narrations)	CaturJiSta.
चतुर्विंशतिजिनस्तुति	शोभनमुनि		16	Jainism (Narrations)	CaturJiStu.
चतुर्वेदोपनिषद्			4. 2	Minor Upaniṣads	CaturVeU.
चन्द्रप्रातिपदिक		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 50
चन्द्रालोक	जयदेव		48	Poetics	Candrā.
चन्द्रिका	ज्ञानोत्तम	comm. *on* नैष्कर्म्यसिद्धि	27. 1	Vedānta (Śaṅkara)	
चन्द्रिका	भैरवमिश्र	comm. *on* लघुशब्देन्दुशेखर	19	Grammar (Pāṇinian)	
चन्द्रिका	श्रुतदेवसूरि	comm. *on* यशस्तिलकचम्पू	58	Campū	
चमत्कारचन्द्रिका	विश्वेश्वरकविचन्द्र		48	Poetics	CamatCan.
चम्पकश्रेष्ठिकथा	प्रीतिविमलगणि		16	Jainism (Narrations)	CampaŚreKa.
चम्पूभारत		cf. भारतचम्पू	58	Campū	BhārCam.
चरकसंहिता	अग्निवेश		42	Medicine	CaraS.
चषक		comm. *on* भामिनीविलास	54. 5	Other Poems	
चाक्षुषोपनिषद्			4. 2	Minor Upaniṣads	CākṣU.
चाणक्यनीतिदर्पण			54. 5	Other Poems	CāṇaNīDa.
चाणक्यराजनीतिशास्त्र			38	Arthaśāstra	CāṇaRāNiŚā.
चाणक्यशतक or चाणक्यनीतिशास्त्र			54. 1	Śataka setc.	CāṇaŚ.
चाणक्यसारसंग्रह			54. 5	Other Poems	CāṇaSāSaṁ.
चान्द्रधातुपाठ	चन्द्रगोमिन्		20	Grammar (Non-Pāṇinian)	DhātuPā.(C.)
चान्द्रपरिभाषा			20	Grammar (Non-Pāṇinian)	CāndraPari.
चान्द्रवर्णसूत्रशिक्षा			22	Śikṣās	CāndraŚi.
चान्द्रवृत्ति		comm. *on* चान्द्रव्याकरण	20	Grammar (Non-Pāṇinian)	CāndrVṛ.
चान्द्रव्याकरण	चन्द्रगोमिन्		20	Grammar (Non-Pāṇinian)	CāndraVyā.
चारुचर्याशतक	क्षेमेन्द्र		54. 1	Śatakas etc.	CāruŚ.
चारुदत्त	भास		59	Dramas	Cārud.
चित्रमीमांसा	अप्पय्यदीक्षित		48	Poetics	CitraMī.
चित्रसेनपद्मावतीचरित	बुद्धिविजय		16	Jainism (Narrations)	CitraPaC.
चित्सुखी	चित्सुख	comm. *on* खण्डनखण्डखाद्य	27. 1	Vedānta (Śaṅkara)	
चित्सुखी	चित्सुख	cf. तत्त्वप्रदीपिका	27. 1	Vedānta (Śaṅkara)	
चिन्तामणि		comm. *on* शाकटायन-व्याकरण	20	Grammar (Non-Pāṇinian)	
चूलिकोपनिषद्			4. 2	Minor Upaniṣads	CūliU.
चैतन्यचन्द्रोदय	कविकर्णपूर		61	Allegorical Plays	CaitaCa.
चौरपञ्चाशिका	बिल्हण		54. 1	Śatakas, etc.	CauraPañ.
छन्दःसूत्र	पिङ्गल		51	Prosody	ChandaḥSū.
छन्दश्चूडामणि	हेमचन्द्र	comm. *on* छन्दोनुशासन	51	Prosody	ChandaśCū.
छन्दोनुशासन	हेमचन्द्र		51	Prosody	Chandonu.
छन्दोमञ्जरी	गङ्गादास		51	Prosody	ChandoMa.
छन्दोमञ्जरीव्याख्या	जीवानन्दविद्यासागर	comm. *on* छन्दोमञ्जरी	51	Prosody	

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छागलेयोपनिषद्			4. 1	Major Upaniṣads	ChāgU.
छान्दोग्यमन्त्रभाष्य	गुणविष्णु	comm. *on* मन्त्रब्राह्मण	2	Brāhmaṇas	
छान्दोग्योपनिषद्			4. 1	Major Upaniṣads	ChāndoU.
छान्दोग्योपनिषद्ब्राह्मण		cf. मन्त्रब्राह्मण	2	Brāhmaṇas	
छान्दोग्योपनिषद्भाष्य	शंकराचार्य	comm. *on* छान्दोग्योपनिषद्	27. 1	Vedānta (Śaṅkara)	ChāndoUBh.
जगन्नाथाष्टक	शंकराचार्य		54. 4	Stotras, Stavas, etc.	JagannāA.
जयदेवछन्दस्	जयदेव		51	Prosody	JayaChand.
जयमङ्गला	जयमङ्गल	comm. *on* भट्टिकाव्य			
जयमङ्गला	यशोधर	comm. *on* कामसूत्र	43	Kāma	JayaMa.
जयमङ्गला	शंकराचार्य	comm. *on* नीतिसार	38	Arthaśāstra	
जयाख्यसंहिता			18	Tantras	JayāS.
जातकपारिजात	वैद्यनाथदीक्षित		46	Astrology	JātaPā.
जातकमाला	आर्यसूर		14	Buddhism	JātaMā.
जानकीचरणचामर			54. 5	Other Poems	JānaCaCā.
जानकीपरिणय	रामभद्रदीक्षित		59	Dramas	JānaPa.
जानकीहरण	कुमारदास		52	Kāvyas	JānaHa.
जानाश्रयीछन्दोविचिति	जानाश्रय		51	Prosody	Jānāśra.
जाबालदर्शनोपनिषद्			4. 2	Minor Upaniṣads	JābālaDaU.
जाबालोपनिषद्			4. 2	Minor Upaniṣads	JābālaU.
जाबाल्युपनिषद्			4. 2	Minor Upaniṣads	JābāU.
जिनचतुर्विंशतिका	भूपालक		16	Jainism (Narrations)	JinaCatur.
जिनशतक	जम्बूगुरु		16	Jainism (Narrations)	JinaŚ.
जीवन्धरचम्पू	हरिचन्द्र		58	Campū	JīvaCam.
जीवन्मुक्तिविवेक	विद्यारण्य		27. 1	Vedānta (Śaṅkara)	JīvanVi.
जीवातु	मल्लिनाथ	comm. *on* नैषधीयचरित			
जीवानन्दन	आनन्दराय		61	Allegorical Plays	Jīvān.
जैनेन्द्रपरिभाषा			20	Grammar (Non-Pāṇinian)	JainePari.
जैनेन्द्रपरिभाषावृत्ति	का. वा. अभ्यंकर	comm. *on* जैनेन्द्रपरिभाषा	20	Grammar (Non-Pāṇinian)	
जैनेन्द्रमहावृत्ति	अभयनन्दिन्	comm. *on* जैनेन्द्रव्याकरण	20	Grammar (Non-Pāṇinian)	
जैनेन्द्रव्याकरण	देवनन्दिन्		20	Grammar (Non-Pāṇinian)	JaineVyā.
जैमिनीयगृह्यसूत्र			9	Gṛhyasūtras	JaimiGS.
जैमिनीयब्राह्मण			2	Brāhmaṇas	JaimiBr.
जैमिनीयश्रौतसूत्र			6	Śrautasūtras	JaimiŚS.
जैमिनीयश्रौतसूत्रवृत्ति	भवत्रात	comm. *on* जैमिनीयश्रौतसूत्र	6	Śrautasūtras	
जैमिनीयोपदेशसूत्र			46	Astrology	JaimiUpaSū.
जैमिनीयोपनिषद्ब्राह्मण			2	Brāhmaṇas	JaimiUBr.
ज्ञाताधर्मकथाटीका	अभयदेवसूरि	comm. *on* ज्ञाताधर्मकथा	15	Jainism (Dogmatics)	JñātāDhṬ.
ज्ञानदीपिका	देवबोध	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	JñānDī.
ज्ञानबिन्दुप्रकरण	यशोविजय		15	Jainism (Dogmatics)	JñānBiPra.
ज्योतिषवेदाङ्ग		cf. वेदाङ्गज्योतिष	45	Astronomy	JyotiVe.
ज्योतिषशास्त्रनिघण्टु			46	Astrology	JyotiṣaNi.
ज्योत्स्ना	ब्रह्मानन्द	comm. *on* हठयोगप्रदीपिका	31	Yoga	
ज्वालालक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 29
टीकासर्वस्व	सर्वानन्द	comm. *on* अमरकोश	24	Commentaries on the Amarakośa	ṬīkāSa.
टुप्टीका	कुमारिल		26	Mīmāṁsā	ṬupṬ.
डमरुक	घनश्याम		54. 5	Other Poems	Ḍamaru.
डमरुकव्याख्यान	चन्द्रशेखर	comm. *on* डमरुक	54. 5	Other Poems	
डिण्डिम	धनपतिसूरि	comm. *on* शंकरदिग्विजय	21. 1	Venānta (Śaṅkara)	
डिण्डिमभाष्य	रामकवि	comm. *on* सौन्दर्यलहरी	18	Tantras	
तडागादिविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 39
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तत्त्वचिन्तामणिटिप्पनी	गदाधरभट्टाचार्य	comm. *on* तत्त्वचिन्तामणि	32	Nyāya	
तत्त्वचिन्तामणिटिप्पनी	रामचन्द्रन्यायवागीशभट्टाचार्य	comm. *on* तत्त्वचिन्तामणि	32	Nyāya	
तत्त्वचिन्तामणिदीधिति	रघुनाथ	comm. *on* तत्त्वचिन्तामणि	32	Nyāya	
तत्त्वचिन्तामणिदीपनी	कृष्णकान्तविद्यावागीश	comm. *on* तत्त्वचिन्ताम णि	32	Nyāya	
तत्त्वचिन्तामणिरहस्य	मथुरानाथतर्कवागीश	comm. *on* तत्त्वचिन्तामणि	32	Nyāya	
तत्त्वप्रकाशिका	जनार्दनसेन	comm. *on* कीचकवध	52	Kāvyas	
तत्त्वप्रकाशिका	जयतीर्थ	comm. *on* उपाधिखण्डन			
तत्त्वप्रकाशिका	जयतीर्थ	comm. *on* ब्रह्मसूत्रभाष्य of आनन्दतीर्थ	27. 4	Vedānta (Ānandatīrtha)	TattvPraka.
तत्त्वप्रदीपिका	चित्सुख		27. 1	Vedānta (Śaṅkara)	TattvPradī.(Ci.)
तत्त्वप्रदीपिका	अमृतचन्द्र	comm. *on* प्रवचनसार	15	Jainism (Dogmatics)	TattvPradī.(A.)
तत्त्वबिन्दु	वाचस्पतिमिश्र		26	Mīmāṁsā	TattvBi.
तत्त्वबोधिनी	ज्ञानेन्द्रसरस्वती	comm. *on* सिद्धान्तकौमुदी	19	Grammar (Pāṇinian)	
तत्त्वमुक्ताकलाप	वेङ्कटनाथवेदान्ताचार्य		27. 3	Vedānta (Rāmānuja)	TattvMu.
तत्त्वविभावना	ऋषिपुत्रपरमेश्वर	comm. *on* तत्त्वबिन्दु	26	Mīmāṁsā	
तत्त्वविमर्शिनी	उपमन्यु	comm. *on* नन्दिकेश्वरकाशिका	19	Grammar (Pāṇinian)	
तत्त्वविवृति	सीताराम	comm. *on* नीतिप्रकाशिका	38	Arthaśāstra	
तत्त्वविवेक	अभिनवगुप्त	comm. *on* परात्रिंशिका	29	Trika, etc.	
तत्त्वविवेक	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	TattvVi.
तत्त्ववैशारदी	वाचस्पतिमिश्र	comm. *on* योगसूत्र	31	Yoga	TattvVai.
तत्त्वसंख्यान	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	TattvSaṁkhyā.
तत्त्वसंख्यानटीका	जयतीर्थ	comm. *on* तत्त्वसंख्यान	27. 4	Vedānta (Ānandatīrtha)	TattvSaṁkhyāṬ.
तत्त्वसंख्यानटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* तत्त्वसंख्यानटीका	27. 4	Vedānta (Ānandatīrtha)	
तत्त्वसंग्रह	शान्तरक्षित		14	Buddhism	TattvSaṁ.
तत्त्वसंग्रहपञ्जिका	कमलशील	comm. *on* तत्त्वसंग्रह	14	Buddhism	TattvSaṁPañ.
तत्त्वसमास	कपिल		30	Sāṁkhya	TattvSa.
तत्त्वसमाससूत्रवृत्ति		comm. *on* तत्त्वसमास	30	Sāṁkhya	
तत्त्वसुबोधिनी		comm. *on* निदानसूत्र	6	Śrautasūtras	
तत्त्वादर्श	वासुदेवशास्त्री अभ्यंकर	comm. *on* परिभाषेन्दुशेखर	19	Grammar (Pāṇinian)	
तत्त्वामृत		comm. *on* सूर्यसिद्धान्त	45	Astronomy	
तत्त्वार्थभाष्य	उमास्वाति	comm. *on* तत्त्वार्थाधिगमसूत्र	15	Jainism (Dogmatics)	TattvāBh.
तत्त्वार्थराजवार्त्तिक	अकलङ्क	comm. *on* तत्त्वार्थाधिगमसूत्र	15	Jainism (Dogmatics)	TattvāRāVār.
तत्त्वार्थाधिगमसूत्र	उमास्वाति		15	Jainism (Dogmatics)	TattvārthāSū.
तत्त्वोद्योत	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	Tattvodyo.
तत्त्वोद्योतटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* तत्त्वोद्योतविवरण	27. 4	Vedānta (Ānandatīrtha)	
तत्त्वोद्योतविवरण	जयतीर्थ	comm. *on* तत्त्वोद्योत	27. 4	Vedānta (Ānandatīrtha)	
तन्त्ररत्न	पार्थसारथिमिश्र	comm. *on* टुप्टीका	26	Mīmāṁsā	TantrRa.
तन्त्ररहस्य	रामानुज		26	Mīmāṁsā	TantrRaha.
तन्त्रराज			18	Tantras	TantrRā.
तन्त्रवार्तिक	कुमारिल		26	Mīmāṁsā	TantrVā.
तन्त्रसमुच्चय	नारायण		18	Tantras	TantrSa.
तन्त्रसार	अभिनवगुप्त		18	Tantras	TantrSā.(A.)
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तन्त्रालोक	अभिनवगुप्त		18	Tantras	Tantrālo.
तन्त्रालोकप्रकाश	जयरथ	comm. *on* तन्त्रालोक	18	Tantras	
तरला	मल्लिनाथ	comm. *on* एकावली	48	Poetics	
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तर्करहस्यदीपिका	गुणरत्न	comm. *on* षड्दर्शनसमुच्चय of हरिभद्र	25	Philosophy : General	
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तर्कसंग्रह	आनन्दज्ञान		27. 1	Vedānta (Śaṅkara)	TarkSaṁ.(Ā.)
तर्कामृत	जगदीश		34	Nyāya–Vaiśeṣika	Tarkāmṛ.
तर्पणविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 43
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ताण्ड्यब्राह्मण or ताण्ड्यमहाब्राह्मण		cf. पञ्चविंशब्राह्मण	2	Brāhmaṇas	
तात्पर्यचन्द्रिका	वेङ्कटनाथ	comm. *on* गीताभाष्य of रामानुज	27. 3	Vedānta (Rāmānuja)	
तात्पर्यटीका	उम्बेक	comm. *on* श्लोकवार्तिक	26	Mīmāṁsā	TātpaṬ.(U.)
तात्पर्यटीका	वाचस्पतिमिश्र	comm. *on* न्यायवार्तिक	32	Nyāya	TātpaṬ.(Vā.)
तात्पर्यदर्शन	सुदर्शनाचार्य	comm. *on* आपस्तम्बगृह्यसूत्र	9	Gṛhyasūtras	
तात्पर्यदीपनी	माधव	comm. *on* सौन्दर्यलहरी	18	Tantras	
तात्पर्यदीपिका	रामकृष्ण	comm. *on* पञ्चदशी	27. 1	Vedānta (Śaṅkara)	
तात्पर्यदीपिका	सनातनगोस्वामिन्	comm. *on* मेघदूत	52	Kāvyas	
तात्पर्यप्रकाश		comm. *on* योगवासिष्ठ	17	Purāṇas	
तात्पर्यवृत्ति	जयसेन	comm. *on* प्रवचनसार	15	Jainism (Dogmatics)	TātpaVṛ.
तापसवत्सराज	अनङ्गहर्ष		59	Dramas	TāpaVa.
तारसारोपनिषद्			4. 2	Minor Upaniṣads	TārasāU.
ताराशशाङ्क	श्रीकृष्ण		54. 5	Other Poems	TārāŚa.
तार्किकरक्षा	वरदराज		32	Nyāya	TārkiRa.
तिलकमञ्जरी	धनपाल		56	Bṛhatkathā and connected Works	TilaMañ.
तिलधेनुविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 9
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तुरीयातीतोपनिषद्			4. 2	Minor Upaniṣads	TurAU.
तुरीयोपनिषद्			4. 2	Minor Upaniṣads	TurU.
तुलस्युपनिषद्			4. 2	Minor Upaniṣads	TulU.
तुलापुरुषविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 11
तेजोबिन्दूपनिषद्			4. 2	Minor Upaniṣads	TejoBiU.
तैत्तिरीयप्रातिशाख्य			11	Prātiśākhyas	TaiPrāti.
तैत्तिरीयब्राह्मण			2	Brāhmaṇas	TaiBr.
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तैत्तिरीयोपनिषद्भाष्य	शंकराचार्य	comm. *on* तैत्तिरीयोपनिषद्	27. 1	Vedānta (Śaṅkara)	TaiUBh.
तैत्तिरीयोपनिषद्भाष्यवार्तिक	सुरेश्वराचार्य		27. 1	Vedānta (Śaṅkara)	TaiUBhāVā.
त्रिंशिका	वसुबन्धु		14	Buddhism	Triṁśi.
त्रिकाण्डशेष	पुरुषोत्तम		23	Lexicons	TrikāŚe.
त्रिपाद्विभूतिमहानारायणोपनिषद्			4. 2	Minor Upaniṣads	TripāMaNāU.
त्रिपुरतापिन्युपनिषद्			4. 2	Minor Upaniṣads	TripuTāU.
त्रिपुरदाहडिम	वत्सराज		59	Dramas	TripuḌi.
त्रिपुरमहिम्नस्तोत्र	दुर्वासस्		54. 4	Stotras, Stavas, etc.	TripuMaSt.
त्रिपुरमहिम्नस्तोत्रव्याख्या	नित्यानन्द	comm. *on* त्रिपुरमहिम्नस्तोत्र	54. 4	Stotras, Stavas, etc.	
त्रिपुरसुन्दरीमानसपूजनस्तोत्र	सामराजदीक्षित		54. 4	Stotras, Stavas, etc.	TripuMāPūSt.-(Sā.)
त्रिपुरसुन्दरीमानसपूजास्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	TripuMāPūSt.-(Śaṅ.)
त्रिपुरसुन्दरीवेदपादस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	TripuVePāSt.
त्रिपुरसुन्दर्यष्टक	शंकराचार्य		54. 4	Stotras, Stavas, etc.	TripuA.
त्रिपुरोपनिषद्			4. 2	Minor Upaniṣads	TripuU.
त्रिभाष्यरत्न		comm. *on* तैत्तिरीयप्रातिशाख्य			

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*		*Abbreviation*
त्रिशिखब्राह्मणोपनिषद्			4. 2	Minor Upaniṣads	TriBrU.
त्रिषष्टिशलाकापुरुषचरित	हेमचन्द्र		16	Jainism (Narrations)	TriṣaŚaPuC.
त्रिस्थलीसेतु	नारायणभट्ट		37	Nibandha	TristhaSe.
दक्षस्मृति			36	Dharma	DakṣaSm.
दक्षिणामूर्तिवर्णमालास्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	DakṣiMūVa-MāSt.
दक्षिणामूर्तिस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	DakṣiMūSt.
दक्षिणामूर्त्यष्टक	शंकराचार्य		54. 4	Stotras, Stavas, etc.	DakṣiMūA.
दक्षिणामूर्त्युपनिषद्			4. 2	Minor Upaniṣads	DakṣiMūU.
दण्डविवेक	वर्धमान		37	Nibandha	DaṇḍaVi.
दत्तात्रेयोपनिषद्			4. 2	Minor Upaniṣads	DattāU.
दर्पण	शिवरामत्रिपाठिन्	comm. *on* वासवदत्ता	56	Bṛhatkathā and connected Works	
दर्पण	रामसिंह	comm. *on* सरस्वतीकण्ठाभरण	48	Poetics	
दर्पदलन	क्षेमेन्द्र		54. 5	Other Poems	DarpDa.
दशकुमारचरित	दण्डिन्		56	Bṛhatkathā and connected Works	DaśKuC.
दशप्रकरण	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	DaśaPra.
दशरूपक	धनंजय		49	Dramaturgy	DaśRū.
दशश्लोकी	निम्बार्क		27. 5	Vedānta (Nimbārka)	VedāntaRaMañ.
दशश्लोकीस्तुति	शंकराचार्य		54. 4	Stotras, Stavas, etc.	DaśŚlo.
दशावतारचरित	क्षेमेन्द्र		52	Kāvyas	DaśāvaC.
दानलीलाकाव्य	भट्टश्रीमाधव		54. 5	Other Poems	DānLīKā.
दायतत्त्व	रघुनन्दन		37	Nibandha	DāyTa.
दारिलभाष्य	दारिल	comm. *on* कौशिकगृह्यसूत्र	9	Gṛhyasūtras	
दिग्दाहलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 58
दीधिति	रघुनाथ	comm. *on* खण्डनखण्डखाद्य	27. 1	Vedānta (Śaṅkara)	
दीनाक्रन्दनस्तोत्र	लोष्टक		54. 4	Stotras, Stavas, etc.	DīnākraSt.
दीपकलिका	शूलपाणि		36	Dharma	DīpKa.
दीपनी	राधारमणदासगोस्वामिन्	comm. *on* भागवतपुराण	17	Purāṇas	
दीपिका	शंकरानन्द	comm. *on* अमृतबिन्दूपनिषद्	4. 2	Minor Upaniṣads	
दीपिका	नारायण	comm. *on* आत्मोपनिषद्	4. 2	Minor Upaniṣads	
दीपिका		comm. *on* गीतगोविन्द	54. 5	Other Poems	
दीपिका	अन्नम्भट्ट	comm. *on* अन्नम्भट्ट's तर्कसंग्रह	34	Nyāya-Vaiśeṣika	
दीपिका	के. वेङ्कटेश्वरशास्त्रिन्	comm. *on* पद्मचूडामणि	52	Kāvyas	
दीपिका	काञ्चीनाथ	comm. *on* रतिरहस्य	43	Kāma	
दीपिका	आढमल्ल	comm. *on* शार्ङ्गधरसंहिता	42	Medicine	
दीपिका	रामतीर्थ	comm. *on* मैत्र्युपनिषद्	4. 2	Minor Upaniṣads	
दुर्गमसङ्गमनी	जीवगोस्वामिन्	comm. *on* भक्तिरसामृतसिन्धु	28	Bhakti	
दुर्घटवृत्ति	शरणदेव		19	Grammar (Pāṇinian)	DurghVṛ.
दूतघटोत्कच	भास		59	Dramas	DūtGha.
दूतवाक्य	भास		59	Dramas	DūtVā.
दूताङ्गद	सुभट		59	Dramas	Dūtāṅg.
दूतीकर्मप्रकाश	पण्डरीविठ्ठल		49	Dramaturgy	DūtīKaPra.
दृष्टान्तकलिकाशतक	कुसुमदेव		54. 1	Śatakas, etc.	DṛṣṭāKaŚ.
देवताध्यायब्राह्मण			2	Brāhmaṇas	DevaBr.
देवलस्मृति			36	Dharma	DevaSm.
देवीचतुःषष्ठ्युपचारपूजास्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	DevīCatuSt.
देवीपञ्चस्तवी			54. 4	Stotras, Stavas, etc.	DevīPañ.
देवीभागवतपुराण			17	Purāṇas	DevīBhāP.
देवीभुजङ्गस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	DevīBhuSt.
देवीमाहात्म्य		cf. मार्कण्डेयपुराण अध्याय 81-93.	17	Purāṇas	DevīMā.
देवीशतक	आनन्दवर्धन		54. 1	Śatakas etc.	DevīŚ.
देवीशतकटीका (विवृति)	कय्यट	comm. *on* देवीशतक	54. 1	Śatakas etc.	DevīŚaṬ.
देव्युपनिषद्			4. 2	Minor Upaniṣads	DevīU.

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देशोपदेश	क्षेमेन्द्र		54. 5 Other Poems	Deśopa.
दैवज्ञवल्लभ	श्रीपति		46 Astrology	DaivaVa.
दैवव्याकरण	देव		20 Grammar (Non–Pāṇinian)	DaivaVyā.
द्राह्यायणगृह्यसूत्र			9 Gṛhyasūtras	DrāhyGS.
द्राह्यायणवृत्ति	रुद्रस्कन्द	comm. *on* द्राह्यायणगृह्यसूत्र	9 Gṛhyasūtras	
द्राह्यायणश्रौतसूत्र			6 Śrautasūtras	DrāhyŚS.
द्वयोपनिषद्			4. 2 Minor Upaniṣads	DvaU.
द्वादशलिङ्गस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	DvādaLiSt.
द्विरूपकोश	पाणिनि		23 Lexicons	DvirūK.(Pā.)
द्विरूपकोश	हर्ष		23 Lexicons	DvirūK.(Ha.)
द्विसंधानकाव्य		cf. राघवपाण्डवीय of धनंजय	52 Kāvyas	RāghPāṇ.(Dha.)
द्व्यक्षरनाममाला	सौभरि		23 Lexicons	DvyakṣaNā.
द्व्याश्रयकाव्य	हेमचन्द्र		53 Historical Poems	DvyāśraKā.
द्व्याश्रयकाव्यटीका	अभयतिलक	comm. *on* द्व्याश्रयकाव्य	53 Historical Poems	
धन्वन्तरिनिघण्टु			42 Medicine	DhanvNi.
धरणिकोश	धरणिदास		23 Lexicons	DharK.
धर्मशर्माभ्युदय	हरिचन्द्र		16 Jainism (Narrations)	DharmŚa.
धर्मोत्तरप्रदीप	दुर्वेकमिश्र	comm. *on* न्यायबिन्दुटीका	14 Buddhism	DharmoPra.
धातुकाव्य			52 Kāvyas	DhātuKā.
धातुपाठ	चन्द्रगोमिन्		20 Grammar (Non–Pāṇinian)	DhātuPā.(C.)
धातुपाठ	जैनेन्द्र		20 Grammar (Non–Pāṇinian)	DhātuPā.(J.)
धातुपाठ	पाणिनि		19 Grammar (Pāṇinian)	DhātuPā.
धातुपाठ	शाकटायन		20 Grammar (Non–Pāṇinian)	DhātuPā.(Śā.)
धातुपाठ	हेमचन्द्र		20 Grammar (Non–Pāṇinian)	DhātuPā.(H.)
धातुप्रदीप	मैत्रेयरक्षित		19 Grammar (Pāṇinian)	DhātuPra.
धातुवृत्ति	माधव		19 Grammar (Pāṇinian)	DhātuVṛ.
धूर्तकल्प		अथर्ववेदपरिशिष्ट (cf. स्कन्दयोग)	5 Anukramaṇīs	AVPari. 20
धूर्तविटसंवाद	ईश्वरदत्त		60 Farces	DhūrtaViSaṁ.
धूर्तसमागम	ज्योतिरीश्वर		60 Farces	DhūrtaSa.
धूर्ताख्यान	सङ्घतिलक		16 Jainism (Narrations)	Dhūrtā.
ध्यानबिन्दूपनिषद्			4. 2 Minor Upniṣads	DyānBiU.
ध्वन्यालोक	आनन्दवर्धन		48 Poetics	Dhvanyā.
नक्षत्रकल्प		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 1
नक्षत्रग्रहोत्पातलक्षण		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 63
नन्दिकेश्वरकाशिका			19 Grammar (Pāṇinian)	NandiKāśi.
नन्दिनी	D. D. AYYANGAR	comm. *on* जीवानन्दन	61 Allegorical Plays	
नयनप्रसादिनी	प्रत्यग्रूप	comm. *on* तत्त्वप्रदीपिका of चित्सुख	27. 1 Vedānta (Śaṅkara)	
नयमञ्जरी	अप्पय्यदीक्षित		27. 1 Vedānta (Śaṅkara)	NayaMañ.
नयविवेक	भवनाथमिश्र		26 Mīmāṁsā	NayaVi.
नरसिंहपुराण			17 Purāṇas	NaraP.
नर्मदाष्टक	शंकराचार्य		54. 4 Stotras, Stavas, etc.	NarmaA.
नर्ममाला	क्षेमेन्द्र		54. 5 Other Poems	NarmaMā.
नलचम्पू	त्रिविक्रमभट्ट		58 Campū	NalaCam.
नलाभ्युदय	वामनभट्टबाण		52 Kāvyas	Nalābhyu.
नलोदय	कालिदास (?)		52 Kāvyas	Nalo.
नवरत्नमाला	कालिदास		54. 5 Other Poems	NavaRaMā.(K.)
नवरत्नमालिका	शंकराचार्य		54. 4 Stotras, Stavas, etc.	NavaRaMā.(Śaṅ.)
नवसाहसाङ्कचरित	पद्मगुप्त		53 Historical Poems	NavaSāC.
नवाङ्कुर	कृष्णदैवज्ञ	comm. *on* बीजगणित	44 Mathematics	
नागरसर्वस्व	पद्मश्री		43 Kāma	NāgaSa.

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नागरसर्वस्वटीका	जगज्ज्योतिर्मल्ल	comm. *on* नागरसर्वस्व	43	Kāma	
नागानन्द	हर्ष		59	Dramas	Nāgā.
नाटकचन्द्रिका	रूपगोस्वामिन्		49	Dramaturgy	NāṭaCan.
नाटकलक्षणरत्नकोश	सागरनन्दिन्		49	Dramaturgy	NāṭaLaRaK.
नाटवाट	यदुनन्दन		60	Farces	Nāṭa.
नाट्यदर्पण	रामचन्द्र and गुणचन्द्र		49	Dramaturgy	NāṭyaDa.
नाट्यदर्पणवृत्ति	रामचन्द्र and गुणचन्द्र	comm. *on* नाट्यदर्पण	49	Dramaturgy	
नाट्यशास्त्र	भरत		49	Dramaturgy	NāṭyaŚā.
नाडीविज्ञान	कणाद		42	Medicine	NāḍīVi.
नादबिन्दूपनिषद्			4. 2	Minor Upaniṣads	NādaBiU.
नानार्थमञ्जरी	राघव		23	Lexicons	NānārthaMa.
नानार्थरत्नमाला	इरुगपदण्डाधिनाथ		23	Lexicons	NānārthaRaMā.
नानार्थशब्दकोश		cf. मेदिनीकोश	23	Lexicons	MediK.
नानार्थसंग्रह	अजयपाल		23	Lexicons	NānārthSaṁ.
नानार्थार्णवसंक्षेप	केशवस्वामिन्		23	Lexicons	NānārthāSaṁ.
नाममाला	धनंजय		23	Lexicons	NāmMā.
नाममालाभाष्य	अमरकीर्ति		23	Lexicons	
नाममालाशिलोञ्छ	जिनदेव	comm. *on* नाममाला	23	Lexicons	NāmŚil.
नाममालिका	भोज		23	Lexicons	NāmMāli.
नामलिङ्गानुशासन		cf. अमरकोश	23	Lexicons	AmaK.
नारदपरिव्राजकोपनिषद्			4. 2	Minor Upaniṣads	NāraPaU.
नारदसंहिता			46	Astrology	NāraS.
नारदस्मृति			36	Dharma	NāraSm.
नारदस्मृतिभाष्य	असहाय	comm. *on* नारदस्मृति	36	Dharma	
नारदीशिक्षा			22	Śikṣās	NāraŚi.
नारदीशिक्षाविवरण	भट्टशोभाकर	comm. *on* नारदीशिक्षा	22	Śikṣās	
नारदोपनिषद्			4. 2	Minor Upaniṣads	NāraU.
नारायणपूर्वतापनीयोपनिषद्			4. 2	Minor Upaniṣads	NārāyPūTāU.
नारायणाथर्वशिरउपनिषद्		cf. नारायणोपनिषद्	4. 2	Minor Upaniṣads	NārāyU.
नारायणीय	नारायणभट्ट		54. 5	Other Poems	Nārāy.
नारायणोत्तरतापनीयोपनिषद्			4. 2	Minor Upaniṣads	NārāyUTāU.
नारायणोपनिषद्			4. 2	Minor Upaniṣads	NārāyU.
निघण्टु			10	Nirukta	Nigh.
निघण्टुशेष	हेमचन्द्र		42	Medicine	NighŚe.
नित्याषोडशिकार्णव			18	Tantras	NityāṢoḍa.
नित्योत्सवनिबन्ध	उमानन्दनाथ		18	Tantras	NityoNi.
निदानसूत्र	पतञ्जलि		6	Śrautasūtras	NidāSū.
निबन्धसंग्रह	डल्हण	comm. *on* सुश्रुतसंहिता	42	Medicine	
निरालम्बोपनिषद्			4. 2	Minor Upaniṣads	NirāU.
निरुक्त	यास्क		10	Nirukta	Nir.
निरुक्तवृत्ति	दुर्ग	comm. *on* निरुक्त	10	Nirukta	
निरुक्तोपनिषद्			4. 2	Minor Upaniṣads	NirU.
निर्गुणमानसपूजा	शंकराचार्य		54. 4	Stotras, Stavas, etc.	NirguMāPū.
निर्घातलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 60
निर्णयसिन्धु	कमलाकरभट्ट		37	Nibandha	NirṇaSi.
निर्वाणोपनिषद्			4. 2	Minor Upaniṣads	NirvāU.
निष्कण्टका	मल्लिनाथ	comm. *on* तार्किकरक्षा	32	Nyāya	
नीतिप्रकाशिका	वैशम्पायन		38	Arthaśāstra	NītiPra.
नीतिमञ्जरी	द्याद्विवेद		54. 5	Other Poems	NītiMañ.
नीतिमञ्जरीभाष्य	द्याद्विवेद	comm. *on* नीतिमञ्जरी	54. 5	Other Poems	
नीतिमाला	नारायणार्य		27. 3	Vedānta (Rāmānuja)	NītiMā.
नीतिरत्न	वररुचि		54. 5	Other Poems	NītiRa.
नीतिवाक्यामृत	सोमदेवसूरि		38	Arthaśāstra	NītiVā.
नीतिसार	कामन्दक		38	Arthaśāstra	NītiSā.
नीलकण्ठविजय	नीलकण्ठदीक्षित		58	Campū	NīlaVi.
नीलकण्ठीप्रकाश	नीलकण्ठ	comm. *on* तर्कसंग्रहदीपिका	34	Nyāya-Vaiśeṣika	
नीलमतपुराण			17	Purāṇas	NīlaP.

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नीलरुद्रोपनिषद्			4. 2 Minor Upaniṣads	NīlaruU.
नृत्तरत्नावली	जयसेनापति		50 Nṛtya	NṛttaRa.
नृत्तसंग्रह			50 Nṛtya	NṛttaSaṁ.
नृत्यरत्नकोश	कुम्भकर्णदेव		50 Nṛtya	NṛtyaK.
नृत्याध्याय	अशोकमल्ल		50 Nṛtya	Nṛtyā.
नृसिंहपूर्वतापनीयोपनिषद्			4. 2 Minor Upaniṣads	NṛsiṁPūTāU.
नृसिंहषट्चक्रोपनिषद्			4. 2 Minor Upaniṣads	NṛsiṁSaCaU.
नृसिंहोत्तरतापनीयोपनिषद्			4. 2 Minor Upaniṣads	NṛsiṁhoTāU.
नेमिदूत	विक्रम		16 Jainism (Narrations)	NemiDū.
नेमिनाथचरित	कीर्तिराजोपाध्याय		16 Jainism (Narrations)	NemiC.
नेमिनिर्वाण	वाग्भट		16 Jainism (Narrations)	NemiNir.
नैषधीयचरित	श्रीहर्ष		52 Kāvyas	NaiṣC.
नैषधीयप्रकाश	नारायण	comm. *on* नैषधीयचरित	52 Kāvyas	
नैष्कर्म्यसिद्धि	सुरेश्वर		27. 1 Vedānta (Śaṅkara)	NaiṣkaSi.
न्यायकन्दली	श्रीधर	comm. *on* प्रशस्तपादभाष्य	33 Vaiśeṣika	NyāyKa.
न्यायकल्पलता	जयतीर्थ	comm. *on* प्रमाणलक्षण	27. 4 Vedānta (Ānandatīrtha)	
न्यायकुलिश	आत्रेयरामानुज		27. 3 Vedānta (Rāmānuja)	NyāyKu.
न्यायकुसुमाञ्जलि	उदयन		32 Nyāya	NyāyKuA.
न्यायकोश	भीमाचार्य झळकीकर		32 Nyāya	NyāyK.
न्यायचन्द्रिकापञ्जिका	गयदास	comm. *on* सुश्रुतसंहिता	42 Medicine	
न्यायतात्पर्यदीपिका	जयसिंहसूरि	comm. *on* न्यायसार	32 Nyāya	
न्यायनिबन्धप्रकाश	वर्धमानोपाध्याय	comm. *on* न्यायवार्तिकतात्पर्यपरिशुद्धि	32 Nyāya	
न्यायपरिशुद्धि	वेदान्तदेशिक		27. 3 Vedānta (Rāmānuja)	NyāyPari.
न्यायप्रवेश	दिङ्नाग		14 Buddhism	NyāyPra.
न्यायप्रवेशवृत्ति	हरिभद्र	comm. *on* न्यायप्रवेश	14 Buddhism	
न्यायप्रवेशवृत्तिपञ्जिका	पार्श्वदेव	comm. *on* न्यायप्रवेशवृत्ति	14 Buddhism	
न्यायबिन्दु	धर्मकीर्ति		14 Buddhism	NyāyBi.
न्यायबिन्दुटीका	धर्मोत्तर	comm. *on* न्यायबिन्दु	14 Buddhism	NyāyBiṬ.
न्यायबोधिनी	गोवर्धन	comm. *on* तर्कसंग्रह of अन्नम्भट्ट	34 Nyāya-Vaiśeṣika	
न्यायभाष्य	वात्स्यायन	comm. *on* न्यायसूत्र	32 Nyāya	NyāyBh.
न्यायमकरन्द	आनन्दबोध		27. 1 Vedānta (Śaṅkara)	NyāyMa.
न्यायमकरन्दटीका	चित्सुख	comm. *on* न्यायमकरन्द	27. 1 Vedānta (Śaṅkara)	
न्यायमञ्जरी	जयन्तभट्ट		32 Nyāya	NyāyMañ.
न्यायमालाविस्तर	माधवाचार्य		26 Mīmāṁsā	NyāyMāVi.
न्यायरत्नमाला	पार्थसारथिमिश्र		26 Mīmāṁsā	NyāyRaMā.
न्यायरत्नाकर	पार्थसारथिमिश्र	comm. *on* श्लोकवार्तिक	26 Mīmāṁsā	NyāyRa.
न्यायवार्तिक	उद्योतकर	comm. *on* न्यायभाष्य	32 Nyāya	NyāyVār.
न्यायवार्तिकतात्पर्यपरिशुद्धि	उदयन	comm. *on* तात्पर्यटीका of वाचस्पतिमिश्र	32 Nyāya	NyāyVārPari.
न्यायविनिश्चय	अकलङ्क		15 Jainism (Dogmatics)	NyāyVi.
न्यायसार	भासर्वज्ञ		32 Nyāya	NyāySā.
न्यायसारसमा	श्रीनिवास	comm. *on* न्यायपरिशुद्धि	27. 3 Vedānta (Rāmānuja)	
न्यायसिद्धाञ्जन	वेदान्तदेशिक		27. 3 Vedānta (Rāmānuja)	NyāySiA.
न्यायसुधा	जयतीर्थ	comm. *on* अनुव्याख्यान	27. 4 Vedānta (Ānandatīrtha)	NyāySu. (Ja.)
न्यायसुधा	भट्टसोमेश्वर	comm. *on* तन्त्रवार्तिक	26 Mīmāṁsā	NyāySu. (So.)
न्यायसूत्र	गौतम, अक्षपाद		32 Nyāya	NyāySū.
न्यायामृत	व्यासतीर्थ		27. 4 Vedānta (Ānandatīrtha)	Nyāyāmṛ.
न्यायावतार	सिद्धसेनदिवाकर		15 Jainism (Dogmatics)	Nyāyāva.
न्यायावतारविवृति	सिद्धर्षिगणि	comm. *on* न्यायावतार	15 Jainism (Dogmatics)	
न्यास	जिनेन्द्रबुद्धि	comm. *on* काशिकावृत्ति of जयादित्य and वामन	19 Grammar (Pāṇinian)	Nyās.
पञ्चतत्त्वप्रकाश	वेणीदत्त		23 Lexicons	PañcTaPra.

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पञ्चतन्त्र			57 Stories and Romances	PañcT.
पञ्चदशी	विद्यारण्य		27.1 Vedānta (Śaṅkara)	PañcDa.
पञ्चपादिका	पद्मपाद		27.1 Vedānta (Śaṅkara)	PañcPā.
पञ्चप्रक्रिया	सर्वज्ञात्मन्		27.1 Vedānta (Śaṅkara)	PañcPra.
पञ्चप्रक्रियाटीका	आनन्दज्ञान	comm. *on* पञ्चप्रक्रिया	27.1 Vedānta (Śaṅkara)	
पञ्चप्रक्रियाव्याख्या	पूर्णविद्यमुनि	comm. *on* पञ्चप्रक्रिया	27.1 Vedānta (Śaṅkara)	
पञ्चब्रह्मोपनिषद्			4.2 Minor Upaniṣads	PañcaBraU.
पञ्चभूतविवेकदीपिका	रामकृष्ण	comm. *on* पञ्चदशी	27.1 Vedānta (Śaṅkara)	
पञ्चरात्र	भास		59 Drama	PañcRā.
पञ्चरात्र	हयशिरस्		18 Tantras	PañcaRā.(Ha.)
पञ्चविंशब्राह्मण			2 Brāhmaṇas	PañcBr.
पञ्चसायक	ज्योतिरीश्वर		43 Kāma	PañcSā.
पञ्चसिद्धान्तिका	वराहमिहिर		45 Astronomy	PañcSi.
पञ्चसिद्धान्तिकाप्रकाश	द्विवेदी	comm. *on* पञ्चसिद्धान्तिका	45 Astronomy	
पञ्चाख्यानक	पूर्णभद्र		57 Stories and Romances	Pañcā.
पञ्चार्थभाष्य	कौण्डिन्य	comm. *on* पाशुपतसूत्र	29 Trika etc.	
पञ्चिका	वल्लभदेव	comm. *on* वक्रोक्तिपञ्चाशिका	54.1 Śatakas, etc.	
पञ्चिका	वेंकटभट्ट	comm. *on* तत्त्वसंख्यानटीका	27.4 Vedānta (Ānandatīrtha)	
पञ्चीकरण	शङ्कराचार्य		27.1 Vedānta (Śaṅkara)	Pañcī.
पञ्जिका	कमलशील	comm. *on* तत्त्वसङ्ग्रह	14 Buddhism	
पञ्जिका	वल्लभदेव	comm. *on* मेघदूत	52 Kāvyas	
पञ्जिका		comm. *on* पाणिनीयशिक्षा	22 Śikṣās	
पञ्जिका	प्रज्ञाकरमति	comm. *on* बोधिचर्यावतार	14 Buddhism	
पण्डितराजकाव्यसंग्रह				PKSaṁ.
पदकौमुदी	नेमिचन्द्र	comm. *on* राघवपाण्डवीय	52 Kāvyas	
पदक्रमसदन	माहिषेय	comm. *on* तैत्तिरीयप्रातिशाख्य	11 Prātiśākhyas	
पदचन्द्रिका	कवीन्द्राचार्यसरस्वती	comm. *on* दशकुमारचरित	56 Bṛhatkathā and connected Works	
पदचन्द्रिका	रायमुकुट	comm. *on* अमरकोश	24 Commentaries on the Amarakośa	PadCan.
पदचन्द्रिका	वासुदेवकवि	comm. *on* वासुदेवविजय	54 Kāvyas	
पददीपिका		comm. *on* दशकुमारचरित	56 Bṛhatkathā and connected Works	
पदद्योतनिका		comm. *on* गीतगोविन्द	54.5 Other Poems	
पदमञ्जरी	हरदत्त	comm. *on* काशिकावृत्ति	19 Grammar (Pāṇinian)	PadMañ.
पदयोजनिका	रामतीर्थ	comm. *on* उपदेशसाहस्री	27.1 Vedānta (Śaṅkara)	
पदरत्नावली	विजयध्वजतीर्थ	comm. *on* भागवतपुराण	17.2 Purāṇas	
पदार्थचन्द्रिका		comm. *on* सप्तपदार्थी	34 Nyāya-Vaiśeṣika	
पदार्थचन्द्रिका		comm. *on* सौन्दर्यलहरी	18 Tantras	
पदार्थतत्त्वनिरूपण			32 Nyāya	PadārthaTaNi..
पदार्थधर्मसंग्रह	प्रशस्तपाद		33 Vaiśeṣika	PadārthaSaṁ.
पदार्थरत्नमाला	रघुनाथ			PadārthaRaMā.
पदार्थादर्श	राघवभट्ट	comm. *on* शारदातिलक	18 Tantras	
पद्धति	केशव	comm. *on* कौशिकसूत्र	9 Gṛhyasūtras	
पद्धति	गङ्गाधर	extracts *on* वाराहगृह्यसूत्र	9 Gṛhyasūtras	
पद्धति	याज्ञिकदेव	comm, *on* कात्यायनश्रौतसूत्र	6 Śrautasūtras	
पद्धति	रामचंद्र	comm. *on* शाङ्खायनगृह्यसूत्र	9 Gṛhyasūtras	
पद्मचरित	रविषेण	cf. पद्मपुराण of रविषेण	16 Jainism (Narrations)	
पद्मपुराण			17.3 Purāṇas	PadmP.
पद्मपुराण	रविषेण		16 Jainism (Narrations)	PadmP.(Ra.)
पद्मप्राभृतक	शूद्रक		60 Farces	PadmPrā.
पद्यचूडामणि	बुद्धघोषाचार्य		52 Kāvyas	PadyaCū.
पद्यवेणी	वेणीदत्त		55 Anthology	PadyaVe.
पद्यामृततरंगिणी	हरिभास्कर		55 Anthology	PadyāTa.
परमलघुमञ्जूषा	नागेश		19 Grammar (Pāṇinian)	ParaLaMañ.
परमसंहिता			18 Tantras	ParaS.

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परमहंसपरिव्राजकोपनिषद्			4. 2	Minor Upaniṣads	ParaHaṁsPaU.
परमहंसोपनिषद्			4. 2	Minor Upaniṣads	ParaHaṁsU.
परमानन्दकाव्य	परमानन्द		53	Historical Poems	ParamāKā.
परमानन्दीयनाममाला	मकरन्ददास		23	Lexicons	ParaNā.
परमार्थसार	अभिनवगुप्त		29	Trika, etc.	ParamāSā.
परमार्थसारविवृति	योगराज	comm. *on* परमार्थसार	29	Trika, etc.	
परशुरामकल्पसूत्र			18	Tantras	ParaśuKS.
परात्रिंशिका			29	Trika, etc.	ParāTri.
पराशरधर्मसंहिता	cf. पराशरस्मृति		36	Dharma	
पराशरस्मृति	cf. पराशरधर्मसंहिता		36	Dharma	ParāSm.
परिभाषाप्रकाशिका		comm. *on* वेदान्तपरिभाषा	27 .1	Vedānta (Śaṅkara)	
परिभाषावृत्ति	नीलकण्ठ		19	Grammar (Pāṇinian)	PariVṛ.(Nī.)
परिभाषावृत्ति	सीरदेव		19	Grammar (Pāṇinian)	PariVṛ.(Sī.)
परिभाषासंग्रह					PariSaṁ.
परिभाषेन्दुशेखर	नागोजीभट्ट		19	Grammar (Pāṇinian)	ParibhāŚe.
परिवेषलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs, etc.	AVPari. 61
परिशिष्टपर्वन्	हेमचन्द्र	cf. स्थविरावलीचरित	15	Jainism (Dogmatics)	PariPar.
परीक्षामुखसूत्र	माणिक्यनन्दी		15	Jainism (Dogmatics)	ParīMuSū.
पर्णालपर्वतग्रहणाख्यान	जयरामकवि		53	Historical Poems	ParṇālaPa.
पर्यायमुक्तावली	हरिचरणसेन		42	Medicine	ParyāMu.
पर्यायरत्नमाला	माधवकर		23	Lexicons	ParyāRaMā.
पर्यायशब्दरत्न	धनञ्जय		23	Lexicons	ParyāŚaRa.
पवनदूत	धोयी		54. 3	Dūtakāvyas	PavaDū.(Dh.)
पवनदूत	वादिचन्द्र		54. 3	Dūtakāvyas	PavaDū.(Vā.)
पाञ्चरात्ररक्षा	वेदान्तदेशिक		18	Tantras	PañcRāRa.
पाणिनीयतन्त्रवाद-नक्षत्रमाला	अप्पयदीक्षित		19	Grammar (Pāṇinian)	PāṇiTaVāNaMā.
पाणिनीयशिक्षा			22	Śikṣās	PāṇiŚi.
पाण्डवचरित	देवप्रभ		16	Jainism (Narrations)	PāṇḍaC.
पाण्डुरङ्गाष्टक	शङ्कराचार्य		54. 4	Stotras, Stavas, etc.	PāṇḍuA.
पादताडितक	श्यामिलक		60	Farces	PādaTā.
पारमात्मिकोपनिषद्			4. 2	Minor Upaniṣads	PāramāU.
पारमेश्वरसंहिता			18	Tantras	PāraS.
पारस्करगृह्यसूत्र			9	Gṛhyasūtras	PāraGS.
पारस्करगृह्यसूत्रप्रकाशिका	विश्वनाथ	comm. *on* पारस्करगृह्यसूत्र	9	Gṛhyasūtras	
पारस्करगृह्यसूत्रभाष्य	गदाधर	comm. *on* पारस्करगृह्यसूत्र	9	Gṛhyasūtras	
पारस्करगृह्यसूत्रव्याख्या	कर्क	comm. *on* पारस्करगृह्यसूत्र	9	Gṛhyasūtras	
पारस्करगृह्यसूत्रव्याख्यान	हरिहर	comm. *on* पारस्करगृह्यसूत्र	9	Gṛhyasūtras	
पारानन्दसूत्र			18	Tantras	PārāSū.
पारायणोपनिषद्			4. 2	Minor Upaniṣads	PārāyU.
पाराशरीशिक्षा			22	Śikṣās	PārāŚi.
पारिजातहरण	उमापति उपाध्याय		59	Dramas	PārijāHa.
पार्थपराक्रम	प्रह्लादनदेव		59	Dramas	PārthaPa.
पार्वतीपरिणय	बाणभट्ट		59	Dramas	PārvPa.
पार्श्वनाथचरित	भावदेव		16	Jainism (Narrations)	PārśvC.
पार्श्वनाथस्तव	जिनप्रभसूरि		16	Jainism (Narrations)	PārśvanāSta.
पार्श्वस्तव	जिनप्रभसूरि		16	Jainism (Narrations)	PārśvSta.
पालगोपालकथानक	जिनकीर्ति		16	Jainism (Narrations)	PālaGoKa.
पाशुपतब्रह्मोपनिषद्			4. 2	Minor Upaniṣads	PāśBraU.
पाशुपतव्रत		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 40
पाशुपतसूत्र			29	Trika, etc.	PāśSū.
पिण्डोपनिषद्			4. 2	Minor Upaniṣads	PiṇḍU.
पिष्टरात्र्याःकल्प		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 6
पीताम्बरोपनिषद्			4. 2	Minor Upaniṣads	PītāU.
पुरातनप्रबन्धसंग्रह			16	Jainism (Narrations)	PurāPraSaṁ.
पुरुषकार	कृष्णलीलाशुक	comm. *on* दैवव्याकरण	20	Grammar (Non-Pāṇinian)	Puruṣ.

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पुरुषपरीक्षा	विद्यापति		56	Bṛhatkathā and connected Works	PuruṣPa.
पुरोहितकर्म		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 4
पुष्पबाणविलास	कालिदास		54. 5	Other Poems	PuṣpBāVi.
पुष्पबाणविलासव्याख्या	वेङ्कटसार्वभौम	comm. *on* पुष्पबाणविलास	54. 5	Other Poems	
पुष्पसूत्र			6	Śrautasūtras	PuṣpSū.
पुष्याभिषेक		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 5
पूर्वभारतचम्पू	मानवेद		58	Campū.	PūrvBhāCam.
पूर्वभारतचम्पूटिप्पण	कृष्ण	comm. *on* पूर्वभारतचम्पू	58	Campū	
पूर्वोत्तरमीमांसावादनक्षत्रमाला	अप्पयदीक्षित		27. 6	Vedānta (Śrīkaṇṭha)	PūrvottaVāNaMā.
पृथ्वीराजविजय	जयानक		53	Historical Poems	PṛthvīVi.
पृथ्वीराजविजयविवरण	जोनराज	comm. *on* पृथ्वीराजविजय	53	Historical Poems	
पैङ्गलोपनिषद्			4. 2	Minor Upaniṣads	PaiṅgaU.
पौरूरवसमनसिजसूत्र	पुरूरवस्		43	Kāma	PaurūMaSū.
पौष्करसंहिता			18	Tantras	PauṣkS.
प्रकटार्थविवरण	अनुभूतिस्वरूपाचार्य	comm. *on* ब्रह्मसूत्रभाष्य of शंकराचार्य	27. 1	Vedānta (Śaṅkara)	PrakaVi.
प्रकरणपञ्चिका	शालिकनाथमिश्र		26	Mīmāṁsā	PrakaPañ.
प्रकारान्तरमन्त्राभिधान		cf. तन्त्राभिधान[2]	18	Tantras	Tantrābhi. 2
प्रकाश	जयरथ	comm. *on* तन्त्रालोक of अभिनवगुप्त	18	Tantras	
प्रकाश	वर्धमान	comm. *on* न्यायकुसुमाञ्जलि	32	Nyāya	
प्रकाश		comm. *on* पाणिनीयशिक्षा	22	Śikṣās	
प्रकाश	नागेशभट्ट	comm. *on* रसमञ्जरी	48	Poetics	
प्रकाश	शशधर	comm. *on* राघवपाण्डवीय	52	Kāvyas	
प्रकाश	पुण्यराज	comm. *on* वाक्यपदीय	19	Grammar (Pāṇinian)	
प्रकाश	भास्कराचार्य	comm. *on* वरिवस्यारहस्य	18	Tantras	
प्रकाश		comm. *on* वेदान्तसिद्धान्तसूक्तिमञ्जरी	27. 1	Vedānta (Śaṅkara)	
प्रकाशिका	मेघठक्कुर	comm. *on* प्रकाश of वर्धमान *on* न्यायकुसुमाञ्जलि	32	Nyāya	
प्रकीर्णकप्रकाश	हेलाराज	comm. *on* प्रकीर्णकाण्ड of वाक्यपदीय	19	Grammar (Pāṇinian)	
प्रक्रियाकौमुदी	रामचन्द्र		19	Grammar (Pāṇinian)	PrakriKau.
प्रजापतिस्मृति			36	Dharma	PrajāSm.
प्रणवोपनिषद्[1]			4. 2	Minor Upaniṣads	$PraṇU_1$.
प्रणवोपनिषद्[2]			4. 2	Minor Upaniṣads	$PraṇU_2$.
प्रतापरुद्रयशोभूषण	विद्यानाथ		48	Poetics	PratāYaBhū.
प्रतिज्ञायौगन्धरायण	भास		59	Dramas	PratiYau.
प्रतिमा	भास		59	Dramas	Prati.
प्रत्यभिज्ञाविमर्शिनी	अभिनवगुप्त	comm. *on* ईश्वरप्रत्यभिज्ञासूत्र	29	Trika, etc.	PratyabhiVi.
प्रत्यभिज्ञाहृदय	क्षेमराज		29	Trika, etc.	PratyabhiHṛ.
प्रदीप	दक्षिणावर्तनाथ	comm. *on* मेघदूत	52	Kāvyas	
प्रदीप	कैयट	comm. *on* महाभाष्य	19	Grammar (Pāṇinian)	Pradī.
प्रदीप		cf. योगसूत्रवृत्ति	31	Yoga	YogSūVṛ.
प्रपञ्चमिथ्यात्वानुमानखण्डन	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	PrapañcaMiKha.
प्रबन्धकोश	राजशेखर		16	Jainism (Narrations)	PrabaK.
प्रबन्धचिन्तामणि	मेरुतुङ्ग		16	Jainism (Narrations)	PrabaCin.
प्रबोधचन्द्रोदय	कृष्णमिश्र		61	Allegorical Plays	PraboCan.
प्रबोधसुधाकर	शंकराचार्य (?)		27. 1	Vedānta (Śaṅkara)	PraboSu.
प्रभा	विद्यानाथ तत्सत्	comm. *on* काव्यप्रदीप	48	Poetics	
प्रभा	नारायणशर्मन्	comm. *on* रत्नावली	59	Dramas	
प्रभा	वैद्यनाथशास्त्रिन्	comm. *on* शाबरभाष्य	26	Mīmāṁsā	
प्रभावकचरित	प्रभाचन्द्र		16	Jainism (Narrations)	PrabhāC.
प्रमाणनयतत्त्वालोक	वादिसूरि		15	Jainism (Dogmatics)	PramāṇaNaTĀlo.
प्रमाणमाला	आनन्दबोध		27. 1	Vedānta (Śaṅkara)	PramāMā.

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प्रमाणमीमांसा	हेमचन्द्र		15 Jainism (Dogmatics)	PramāMī.
प्रमाणमीमांसावृत्ति	हेमचन्द्र	comm. *on* प्रमाणमीमांसा	15 Jainism (Dogmatics)	
प्रमाणलक्षण	आनन्दतीर्थ		27. 4 Vedānta (Ānandatīrtha)	PramāLa.
प्रमाणलक्षणटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* न्यायकल्पलता	27. 4 Vedānta (Ānandatīrta)	
प्रमाणवार्त्तिक	धर्मकीर्ति		14 Buddhism	PramāVā.
प्रमाणवार्त्तिकटीका	मनोरथ	comm. *on* प्रमाणवार्त्तिक	14 Buddhism	
प्रमाणवार्त्तिकभाष्य	प्रज्ञाकरगुप्त	cf. वार्त्तिकालंकार	14 Buddhism	PramāVāBh.
प्रमाणवार्त्तिकस्वोपज्ञवृत्ति	धर्मकीर्ति	comm. *on* स्वार्थानुमान	14 Buddhism	PramāVāSvopVṛ.
प्रमाणसंग्रह	अकलङ्क		15 Jainism (Dogmatics)	PramāSaṁ.
प्रमेयरत्नमाला	अनन्तवीर्य	comm. *on* परीक्षामुखसूत्र	15 Jainism (Dogmatics)	PrameRaMā.
प्रशस्तपादभाष्य	प्रशस्तपाद	comm. *on* वैशेषिकसूत्र cf. पदार्थधर्मसंग्रह	33 Vaiśeṣika	PadārthaSaṁ.
प्रश्नज्ञान	भट्टोत्पल		46 Astrology	PraśnaJñā.
प्रश्नोत्तररत्नमाला	विमलगणि		16 Jainism (Narrations)	PraśnoRaMā.
प्रश्नोत्तररत्नमालिका	शंकराचार्य		54. 4 Stotras, Stavas, etc.	PraśnoRaMāli.
प्रश्नोपनिषद्			4. 1 Major Upaniṣads	PraśnaU.
प्रश्नोपनिषद्भाष्य	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	PraśnaUBh.
प्रसन्नपदा	चन्द्रकीर्ति	comm. *on* मूलमाध्यमिक-कारिका	14 Buddhism	PrasaPa.
प्रसन्नराघव	जयदेव		59 Dramas	PrasaRā.
प्रसाद	विट्ठल	comm. *on* प्रक्रियाकौमुदी	19 Grammar (Pāṇinian)	Prasā.
प्रसाद	वासुदेवभट्ट	comm. *on* सारस्वतव्याकरण	20 Grammar (Non-Pāṇinian)	
प्रस्थानभेद	मधुसूदनसरस्वती		25 Philosophy : General	PrasthāBhe.
प्राणाग्निहोत्रोपनिषद्			4. 2 Minor Upaniṣads	PrāṇāU.
प्राणाभरण	जगन्नाथपण्डित		54. 5 Other Poems	Prāṇābha.
प्रातःस्मरणस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	PrātaḥSt.
प्रातिमोक्षसूत्र			14 Buddhism	PrātiSū.
प्रियदर्शिका	हर्ष		59 Dramas	PriyDa.
प्रौढानुभूति	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	Prauḍhā.
फिट्सूत्र			19 Grammar (Pāṇinian)	PhiṭSū.
बल्लालचरित	आनन्दभट्ट		53 Historical Poems	BallāC.
बह्वृचोपनिषद्			4. 2 Minor Upaniṣads	BahvṛU.
बार्हस्पत्यसूत्र			38 Arthaśāstra	Bārhas.
बार्हस्पत्याणि		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 70C.
बालक्रीडा	विश्वरूप	comm. *on* याज्ञवल्क्यस्मृति	36 Dharma	BālaKrī.
बालचरित	भास		59 Dramas	BālC.
बालप्रबोधिनी	गिरिधरलाल	comm. *on* भागवतपुराण	17. 2 Purāṇas	
बालप्रबोधिनी	स्थिरदेव	comm. *on* मेघदूत	52 Kāvyas	
बालप्रिया	रामषारक	comm. *on* ध्वन्यालोक	48 Poetics	
बालबोधिनी		comm. *on* अणुभाष्य	27. 7 Vedānta (Vallabha)	
बालबोधिनी	व्ही. आर्. झळकीकर	comm. *on* काव्यप्रकाश	48 Poetics	
बालबोधिनी		comm. *on* गीतगोविन्द	54. 5 Other Poems	
बालभारत	राजशेखर		59 Dramas	BālBhā.
बालम्भट्टी	बालम्भट्ट	comm. *on* मिताक्षरा	36 Dharma	BālamBha.
बालरामायण	राजशेखर		59 Dramas	BālRā.
बाष्कलमन्त्रोपनिषद्			4. 1 Major Upaniṣads	BāṣkaU.
बिन्दुप्रपात	व्ही. एस्. अभ्यंकर	ocmm. *on* सिद्धान्तबिन्दु	27. 1 Vedānta (Śaṅkara)	
बिल्वोपनिषद्			4. 2 Minor Upaniṣads	BilvU.
बीजगणित	भास्कराचार्य		44 Mathematics	BījGa.
बीजनिघण्टु		cf. तन्त्राभिधान4	18 Tantras	Tantrābhi. 4
बीजाभिधान		cf. तन्त्राभिधान9	18 Tantras	Tantrābhi. 9
बुद्धचरित	अश्वघोष		52 Kāvyas	BuddhaC.
बृहज्जातक	वराहमिहिर	cf. होराशास्त्र	46 Astrology	Bṛhajjā.
बृहज्जाबालोपनिषद्			4. 2 Minor Upaniṣads	BṛJābāU.

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बृहती	प्रभाकर	comm. *on* शाबरभाष्य	26	Mīmāṁsā	Bṛha.
बृहत्कथाकोश	हरिषेण		16	Jainism (Narrations)	BṛKathāK.
बृहत्कथामञ्जरी	क्षेमेन्द्र		59	Bṛhatkathā and connected Works	BṛKathāMañ.
बृहत्कथाश्लोकसंग्रह	बुद्धस्वामिन्		59	Bṛhatkathā and connected Works	BṛKathāŚloSaṁ.
बृहत्पराशरस्मृति			36	Dharma	BṛParāSm.
बृहत्संहिता	वराहमिहिर		46	Astrology	BṛSaṁ.
बृहदारण्यकोपनिषद्			4. 1	Major Upaniṣads	BṛĀraU.
बृहदारण्यकोपनिषद्भाष्य	शंकराचार्य	comm. *on* बृहदारण्यकोपनिषद्	27. 1	Vedānta (Śaṅkara)	BṛĀraUBh.
बृहदारण्यकोपनिषद्भाष्यवार्त्तिक	सुरेश्वर	comm. *on* बृहदारण्यकोपनिषद्भाष्य	27. 1	Vedānta (Śaṅkara)	BṛĀraUBhVā.
बृहद्देवता	शौनक		5	Anukramaṇis	BṛDe.
बृहद्देशी	मातङ्गमुनि		40	Saṁgīta	BṛDeśī.
बृहद्धर्मपुराण			17	Purāṇas	BṛDharmaP.
बृहद्ब्रह्मसंहिता			18	Tantras	BṛBrahmaS.
(श्री)बृहद्भागवतामृत	सनातनगोस्वामिन्				BṛBhāgA.
बृहद्यमस्मृति			36	Dharma	BṛYamaSm.
बृहन्नारदीयपुराण			17	Purāṇas	BṛNāraP.
बृहस्पतिस्मृति			36	Dharma	BṛhaspaSm.
बोधिचर्यावतार	शान्तिदेव		14	Buddhism	BodhiCa.
बोधिचर्यावतारपञ्जिका	प्रज्ञाकरमति	comm. *on* बोधिचर्यावतार	14	Buddhism	BodhiCaPañ.
बोधिसत्त्वभूमि			14	Buddhism	BodhiBhū.
बौद्धधिक्कार	उदयन	cf. आत्मतत्त्वविवेक	32	Nyāya	ĀtmaTaVi.
बौधायनगृह्यसूत्र			9	Gṛhyasūtras	BaudhGS.
बौधायनधर्मसूत्र			35	Dharmasūtras	BaudhDS.
बौधायनधर्मसूत्रटीका	गोविन्दस्वामिन्	comm. *on* बौधायनधर्मसूत्र	35	Dharmasūtras	
बौधायनपितृमेध			8	Pitṛmedhasūtras	BaudhPiMe.
बौधायनशुल्बसूत्र			7	Śulbasūtras	BaudhŚuS.
बौधायनश्रौतसूत्र			6	Śrautasūtras	BaudhŚS.
ब्रह्मकूर्चविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 38
ब्रह्मपुराण			17	Purāṇas	BrahmP.
ब्रह्मबिन्दूपनिषद्			4. 2	Minor Upaniṣads	BrahmBiU.
ब्रह्मविद्योपनिषद्			4. 2	Minor Upaniṣads	BrahmViU.
ब्रह्मवैवर्तपुराण			7. 2	Purāṇas	BrahmVaiP.
ब्रह्मसंहिता			28	Bhakti	BrahmS.
ब्रह्मसंहिताटीका	जीवगोस्वामिन्	comm. *on* ब्रह्मसंहिता	28	Bhakti	
ब्रह्मसिद्धि	मण्डनमिश्र		27. 1	Vedānta (Śaṅkara)	BrahmSi.
ब्रह्मसूत्र	बादरायण		27	Vedānta	BrahmSū.
ब्रह्मसूत्रभाष्य	भास्कर	comm. *on* ब्रह्मसूत्र	27. 2	Vedānta (Bhāskara)	BrahmSūBh. (Bhā.)
ब्रह्मसूत्रभाष्य	मध्वाचार्य	comm. *on* ब्रह्मसूत्र	27. 4	Vedānta (Ānandatīrtha)	BrahmSūBh. (Ma.)
ब्रह्मसूत्रभाष्य	रामानुज	comm. *on* ब्रह्मसूत्र (cf. श्रीभाष्य)	27. 3	Vedānta (Rāmānuja)	BrahmSūBh.(Rā.)
ब्रह्मसूत्रभाष्य	शंकराचार्य	comm. *on* ब्रह्मसूत्र	27. 1	Vedānta (Śaṅkara)	BrahmSūBh. (Śaṅ.)
ब्रह्मसूत्रभाष्य	श्रीकण्ठ	comm. *on* ब्रह्मसूत्र	27. 6	Vedānta (Śrīkaṇṭha)	BrahmSūBh.(Śrī.)
ब्रह्माण्डपुराण			17	Purāṇas	BrahmāṇḍP.
ब्रह्मोपनिषद्			4. 2	Minor Upaniṣads	BrahmaU.
ब्राह्मस्फुटसिद्धान्त	ब्रह्मगुप्त		45	Astronomy	BrāhmSphuSi.
भक्तप्रिया	देशमङ्गलवार्य	comm. *on* नारायणीय	54. 5	Other Poems	
भक्तामरस्तोत्र	मानतुङ्ग		16	Jainism (Narrations)	BhaktāSt.
भक्तिरसामृतसिन्धु	रूपगोस्वामिन्	श्रीहरिभक्तिरसामृतसिन्धु	28	Bhakti	BhaktiRaSi.
भगवद्भक्तिरसायन	मधुसूदनसरस्वती		28	Bhakti	BhaktiRa.
भक्तिसूत्र	नारद	cf. नारदभक्तिसूत्र	28	Bhakti	BhaktiSū.(Nā.)
भक्तिसूत्र	शाण्डिल्य	cf. शाण्डिल्यसूत्र	28	Bhakti	BhaktiSū.(Śā.)

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भगवदज्जुकीय	बोधायन		60	Farces	BhagAjju.
भगवदज्जुकीयविवृति		comm. *on* भगवदज्जुकीय			
भगवद्गीता			28	Bhakti	BhagGī.
भगवन्मानसपूजा	शंकराचार्य		54. 4	Stotras, Stavas, etc.	BhagMāPū.
भटदीपिका	परमादीश्वर	comm. *on* आर्यभटीय	45	Astronomy	
भट्टिकाव्य		cf. रावणवध	52	Kāvyas	Bhaṭṭi.
भरटकद्वात्रिंशिका			16	Jainism (Narrations)	Bharaṭ.
भर्तृहरिनिर्वेद	हरिहरोपाध्याय		61	Allegorical Plays	BhartṛNi.
भर्तृहरिसुभाषितसंग्रह	भर्तृहरि	cf. शतकत्रयी	54. 1	Śatakas, etc.	ŚatTrayī.
भल्लटशतक	भल्लट		54. 1	Śatakas, etc.	BhallaŚ.
भवानीभुजङ्ग	शंकराचार्य		54. 4	Stotras, Stavas, etc.	BhavāBhu.
भविष्यपुराण			17	Purāṇas	BhaviP.
भस्मजाबालोपनिषद्			4. 2	Minor Upaniṣads	BhasmJāU.
भागवतचन्द्रिका	वीरराघवाचार्य	comm. *on* भागवतपुराण	17	Purāṇas	
भागवतपुराण			17	Purāṇas	BhāgP.
भाट्टचन्द्रिका	भास्कर	comm. *on* सङ्कर्षकाण्ड	26	Mīmāṁsā	BhāṭṭCan.
भाट्टचिन्तामणि	विश्वेश्वरभट्ट or गागाभट्ट	comm. *on* मीमांसासूत्र	26	Mīmāṁsā	BhāṭṭCin.
भाट्टदीपिका	खण्डदेव	comm. *on* मीमांसासूत्र	26	Mīmāṁsā	BhāṭṭDī.
भामती	वाचस्पतिमिश्र	comm. *on* ब्रह्मसूत्रभाष्य of शंकर	27. 1	Vedānta (Śaṅkara)	Bhām.
भामिनीविलास	जगन्नाथपण्डित		54. 5	Other Poems	BhāmVi.
भारतचम्पू	अनन्तकवि		58	Campū.	BhārCam.
भारतभावदीपिका	नीलकण्ठचतुर्धर	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	BhārBhāDī.
भारतार्थप्रकाशिका	सर्वज्ञनारायण	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	BhārArthaPra.
भारद्वाजगृह्यसूत्र			9	Gṛhyasūtras	BhārGS.
भारद्वाजपितृमेधसूत्र			8	Pitṛmedhasūtras	BhārPiMe.
भारद्वाजशिक्षा			22	Śikṣās	BhārŚi.
भारद्वाजशिक्षाटीका	नागेश्वर	comm. *on* भारद्वाजशिक्षा	22	Śikṣās	
भारद्वाजश्रौतसूत्र			6	Śrautasūtras	BhārŚS.
भार्गवीयाणि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 70
भावनाविवेक	मण्डनमिश्र		26	Mīmāṁsā	BhāvanāVi.
भावनोपनिषद्			4. 2	Minor Upaniṣads	BhāvU.
भावप्रकाश	अभिनवरङ्गनाथ	comm. *on* सर्वार्थसिद्धि	27. 3	Vedānta (Rāmānuja)	
भावप्रकाश	भावमिश्र		42	Medicine	BhāvPra.(Bhā.)
भावप्रकाशन	शारदातनय		49	Dramaturgy	BhāvPra.(Śā.)
भावप्रकाशनिघण्टु			42	Medicine	BhāvPraNi.
भाववर्णन	विजयीन्द्रतीर्थ	comm. *on* तत्त्वसंख्यानटीका	27. 4	Vedānta (Ānandatīrtha)	
भावविलास	रुद्रकवि		54. 5	Other Poems	BhāvVi.
भावशतक	नागराज		54. 1	Śatakas, etc.	BhāvŚ.
भावार्थदीपिका	श्रीधरस्वामिन्	comm. *on* भागवतपुराण	17	Purāṇas	
भावार्थदीपिकाप्रकाश	वंशीधर	comm. *on* भागवतपुराण	17	Purāṇas	
भाषापरिच्छेद	विश्वनाथन्यायपञ्चानन	cf. कारिकावली	34	Nyāya-Vaiśeṣika	BhāṣāPa.
भाषावृत्ति	पुरुषोत्तमदेव		19	Grammar (Pāṇinian)	BhāṣāVṛ.
भासनाटकचक्र			59	Drama	BhāNāCa.
भास्करी	भास्करकण्ठ	comm. *on* प्रत्यभिज्ञाविमर्शिनी	29	Trika, etc.	Bhāsk.
भास्वती	शतानन्द		45	Astronomy	Bhāsv.
भिक्षाटनकाव्य	उत्प्रेक्षावल्लभ		52	Kāvyas	BhikṣāKā.
भिक्षुकोपनिषद्			4. 2	Minor Upaniṣads	BhikṣuU.
भूमिकम्पलक्षणानि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 62
भूमिदानानि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 10
भूषणा	शिवराम	comm. *on* दशकुमारचरित	56	Bṛhatkathā and connected Works	
भेदधिक्कार	नृसिंहाश्रम		27. 1	Vedānta (Śaṅkara)	BhedaDhi.
भेदधिक्कारसत्क्रिया	नारायणाश्रम	comm. *on* भेदधिक्कार	27. 1	Vedānta (Śaṅkara)	

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भेलसंहिता			42	Medicine	BhelaS.
भोजनकुतूहल	रघुनाथ		42	Medicine	BhojanKu.
भोजप्रबन्ध	बल्लाल		54. 5	Other Poems	BhojPra.
भोजवृत्ति	भोजदेव	cf. राजमार्तण्ड	31	Yoga	
भ्रमरदूत	रुद्रन्यायपञ्चानन		54. 3	Dūta Kāvyas	BhramDū.
भ्रमराम्बाष्टक	शंकराचार्य		54. 4	Stotras, Stavas, etc.	BhramaA.
मकरन्द	रुचिदत्त	comm. *on* प्रकाश of वर्धमान	32	Nyāya	
मङ्खकोश	मङ्ख	cf. अनेकार्थकोश	23	Lexicons	
मञ्जूषा	कृष्णभट्ट	comm. *on* शक्तिवाद	39	Nyāya	
मठाम्नायोपनिषद्			4. 2	Minor Upaniṣads	MaṭhāU.
मणिकण			34	Nyāya-Vaiśeṣika	MaṇiKa.
मणिकर्णिकाष्टक	शंकराचार्य		54. 4	Stotras, Stavas, etc.	ManikaSta.
मण्डलब्राह्मणोपनिषद्			4. 2	Minor Upaniṣads	MaṇḍBrU.
मण्डलानि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 57
मत्तविलासप्रहसन	महेन्द्रविक्रमवर्मन्		60	Farces	MattaVi.
मत्स्यपुराण			17	Purāṇas	MatsyaP.
मदनकेतुचरित	रामपाणिवाद		60	Farces	MadaKeC.
मदनपालनिघण्टु	मदनपाल	cf. मदनविनोद	42	Medicine	MadaPāNi.
मदनविनोद	मदनपाल	cf. मदनपालनिघण्टु	42	Medicine	
मधुकोश	विजयरक्षित and श्रीकण्ठदत्त	comm. *on* रुग्विनिश्चय	42	Medicine	
मधुराविजय	गङ्गादेवी		53	Historical Poems	MadhuVi.
मध्यमव्यायोग	भास		59	Dramas	MadhyaVyā.
मध्यान्तविभागशास्त्र	मैत्रेय		14	Buddhism	MadhyāVi.
मध्यान्तविभागभाष्य	वसुबन्धु	comm. *on* मध्यान्तविभागशास्त्र	14	Buddhism	MadhyāViBh.
मध्यान्तविभागसूत्रभाष्यटीका	स्थिरमति	comm. *on* मध्यान्तविभागभाष्य	14	Buddhism	MadhyāViSūṬ.
मनीषापञ्चक	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	ManīPañ.
मनुभाष्य	मेधातिथि	comm. *on* मनुस्मृति	36	Dharma	ManuBh.
मनुस्मृति			36	Dharma	ManuSm.
मनोदूत	तैलङ्गव्रजनाथ		54. 3	Dūtakāvyas	ManoDū.
मन्त्रब्राह्मण		cf. छान्दोग्योपनिषद्ब्राह्मण	2	Brāhmaṇas	MantrBr.
मन्त्रभाष्य	उवट	comm. *on* वाजसनेयिसंहिता	1	Saṁhitās	
मन्त्रमातृकापुष्पमालास्तव	शंकराचार्य		54. 4	Stotras, Stavas, etc.	MantrMāSta.
मन्त्राभिधान		cf. तन्त्राभिधान1	18	Tantras	Tantrābhi. 1
मन्त्रार्थाभिधान		cf. तन्त्राभिधान10			Tantrābhi. 10
मन्त्रिकोपनिषद्			4. 2	Minor Upaniṣads	MantriU.
मन्दारमञ्जरी	विश्वेश्वर		57	Stories and Romances	MandāMañ.
मन्दारमञ्जरी	व्यासतीर्थ	comm. *on* प्रपञ्चमिथ्यात्वानुमान-खण्डनविवरण of जयतीर्थ	27. 4	Vedānta (Ānandatīrtha)	
मन्दारमञ्जरी	व्यासतीर्थ	comm. *on* तत्त्वप्रकाशिका of जयतीर्थ *on* उपाधिखण्डन	27. 4	Vedānta (Ānandatīrtha)	
मन्दारमञ्जरी	व्यासतीर्थ	comm. *on* मायावादखण्डन-विवरण of जयतीर्थ	27. 4	Vedānta (Ānandatīrtha)	
मन्मथोन्मथन	राम		59	Dramas	Manmatho.
मन्वर्थमुक्तावली	कुल्लूक	comm. *on* मनुस्मृति	36	Dharma	ManvaMu.
मन्वर्थविवृति	सर्वज्ञनारायण	comm. *on* मनुस्मृति	36	Dharma	ManvaVi.
मयमत	मयमुनि		41	Śilpa	MayaMa.
मयूख	सूर्यनारायणशुक्ल	comm. *on* भाट्टचिन्तामणि	26	Mīmāṁsā	
मयूखमालिका	सोमनाथ	comm. *on* शास्त्रदीपिका	26	Mīmāṁsā	MayūMāli.
मयूरसंदेश	उदयराज		54. 3	Dūta Kāvyas	MayūSaṁ.
मयूरसंदेशटीका	C. KUNHAN RAJA	comm. *on* मयूरसंदेश	54. 3	Dūta Kāvyas	
मल्लिनाथचरित	विनयचन्द्रसूरि		16	Jainism (Narrations)	MalliC.
मशककल्पसूत्र			6	Śrautasūtras	MaśaKa.
महागणपतिस्तोत्र	राघवचैतन्य		54. 4	Stotras, Stavas, etc.	MaGaṇaSt.
महाद्भुतानि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 72
महानारायणोपनिषद्			4. 2	Minor Upaniṣads	MahānāU.
महानाटक	मधुसूदन		59	Dramas	MahāN.
महानिर्वाणतन्त्र			18	Tantras	MahNirvāT.

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महानिर्वाणतन्त्रटीका	हरिहरानन्दभारती	comm. *on* महानिर्वाणतन्त्र	18	Tantras	
महापुराण	जिनसेन and गुणभद्र		16	Jainism (Narrations)	MahāP.
महाभारत			12	Epics	MahāBhā.
महाभारतटीका	चतुर्भुजमिश्र	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	MahāBhāṬ.
महाभारतार्थदीपिका	अर्जुनमिश्र	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	MahāBhāraDī.
महाभाष्य	पतञ्जलि	comm. *on* अष्टाध्यायी and वार्त्तिक of कात्यायन	19	Grammar (Pāṇinian)	MahāBh.
महाभास्करीय	भास्कराचार्य		45	Astronomy	MaBhāsk.
महाभास्करीयभाष्य	गोविन्दस्वामिन्	comm. *on* महाभास्करीय	45	Astronomy	
महायानसूत्रालंकार	असङ्ग		14	Buddhism	MaYānaSū.
महावस्तु अवदान			14	Buddhism	MaVastuAva.
महावाक्योपनिषद्			4. 2	Minor Upaniṣads	MaVākyaU.
महावीरचरित	भवभूति		59	Dramas	MahāvīC.
महावीरस्तोत्र[1]	हेमचन्द्र		16	Jainism (Narrations)	MahāVīSt$_1$(H.)
महावीरस्तोत्र[2]	हेमचन्द्र		16	Jainism (Narrations)	MahāVīSt$_2$(H.)
महावीरस्वामिस्तोत्र	जिनवल्लभ		16	Jainism (Narrations)	MahāVīSt.(J.)
महाव्युत्पत्ति			14	Buddhism	MahāVyu.
महासिद्धान्त	आर्यभट	cf. आर्यसिद्धान्त	45	Astronomy	ĀryaSi.
महिम्नस्तव	पुष्पदन्त		54. 4	Stotras, Stavas, etc.	Mahimna.
महोपनिषद्			4. 2	Minor Upaniṣads	MahāU.
माठरवृत्ति		comm. *on* सांख्यकारिका	30	Sāṁkhya	MāṭhVṛ.
माण्डूकीशिक्षा			22	Śikṣās	MāṇḍūŚi.
माण्डूक्योपनिषद्			4. 1	Major Upaniṣads	MāṇḍūU.
माण्डूक्योपनिषद्भाष्य	शंकराचार्य	comm. *on* माण्डूक्योपनिषद्	27. 1	Vedānta (Śaṅkara)	MāṇḍūUBh.
मातङ्गलीला	नीलकण्ठ		39. 1	Veterinary Science	MātaLī.
मातृकानिघण्टु		cf. तन्त्राभिधान 5, 6, 7	18	Tantras	Tantrābhi. 5, 6, 7
माधवनिदान		cf. रुग्विनिश्चय	42	Medicine	
माधवानलकामकन्दलीप्रबन्ध					MādhavāKām-KanPra
माधवानलाख्यान	आनन्दधर		56	Bṛhatkathā and connected Works	MādhavāĀ.
माधुरी	योगेश्वर झा	comm. *on* ग्रहलाघव	45	Astronomy	
माध्यन्दिनारण्यकव्याख्या	द्विवेदगङ्ग	comm. *on* शतपथब्राह्मण	2	Brāhmaṇas	
माध्यन्दिनीयशिक्षा			22	Śikṣās	MādhyaŚi.
मानमेयोदय	नारायण		26	Mīmāṁsā	MānaMe.
मानवगृह्यसूत्र			9	Gṛhyasūtras	MānGS.
मानवश्रौतसूत्र			6	Śrautasūtras	MānŚS.
मानसार			41	Śilpa	MānaSā.
मानसोल्लास	सोमेश्वर	cf. अभिलषितार्थचिन्तामणि	41	Śilpa	Mānaso.
मायावादखण्डन	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	MāyāKha.
मायावादखण्डनविवरण	जयतीर्थ	comm. *on* मायावादखण्डन	27. 4	Vedānta (Ānandatīrtha)	
मार्कण्डेयपुराण			17	Purāṇas	MārkP.
मालतीमाधव	भवभूति		59	Dramas	MālaMā.
मालतीमाधवटीका	जगद्धर	comm. *on* मालतीमाधव	59	Dramas	
मालविकाग्निमित्र	कालिदास		59	Dramas	Mālavikā.
मालविकाग्निमित्रव्याख्यान	काटयवेम	comm. *on* मालविकाग्निमित्र	59	Dramas	
मालिनीविजयोत्तरतन्त्र			29	Trika etc.	MālinīT.
मिताक्षरा	विज्ञानेश्वर	comm. *on* याज्ञवल्क्यस्मृति	36	Dharma	Mitā.
मिताक्षरा	हरदत्त	comm. *on* गौतमधर्मसूत्र	35	Dharmasūtras	
मीनाक्षीपञ्चरत्न	शंकराचार्य		54. 4	Stotras, Stavas, etc.	MīnāPañ.
मीनाक्षीस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	MīnāSt.
मीमांसाकौस्तुभ	खण्डदेव	comm. *on* मीमांसासूत्र	26	Mīmāṁsā	MīmāKau.
मीमांसान्यायप्रकाश	आपदेव		26	Mīmāṁsā	MīmāNyāPra.

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मीमांसासूत्र	जैमिनि		26 Mīmāṁsā	MīmāSū.
मुकुन्दमाला	कुलशेखर		54. 5 Other Poems	MukuMā.
मुकुन्दमुक्तावली			54. 5 Other Poems	MukuMu.
मुकुन्दानन्द	काशीपति		60 Farces	Mukundā.
मुक्तावलीकोश		cf. विश्वलोचनकोश	23 Lexicons	
मुक्तिकोपनिषद्			4. 2 Minor Upaniṣads	MuktiU.
मुग्धबोध	वोपदेव		20 Grammar (Non-Pāṇinian)	MugdhaBo.
मुग्धोपदेश	जल्हण		54. 5 Other Poems	Mugdhopa.
मुण्डकोपनिषद्			4. 1 Major Upaniṣads	MuṇḍaU.
मुण्डकोपनिषद्भाष्य	शंकराचार्य	comm. *on* मुण्डकोपनिषद्	27. 1 Vedānta (Śaṅkara)	MuṇḍUBh.
मुद्गलोपनिषद्			4. 2 Minor Upaniṣads	MudgU.
मुद्रानिघण्टु		cf. तन्त्राभिधान[11]	18 Tantras	Tantrābhi. 11
मुद्राराक्षस	विशाखदत्त		59 Dramas	MudrāRā.
मुद्राराक्षसव्याख्या	दुण्ढिराज	comm. *on* मुद्राराक्षस	59 Dramas	
मुद्रितकुमुदचन्द्र	यशश्चन्द्र		59 Dramas	MudriKu.
मूकपञ्चशती	मूक		54. 1 Śatakas, etc.	MūkaPañ.
मूलमाध्यमकारिका	नागार्जुन		14 Buddhism	MūlaMāKā.
मृगेन्द्रतन्त्र	मृगेन्द्र		18 Tantras	MṛgendraT.
मृच्छकटिक	शूद्रक		59 Dramas	Mṛcch.
मृच्छकटिकविवृति	पृथ्वीधर	comm. *on* मृच्छकटिक	59 Dramas	
मृतसंजीविनी	हलायुध	comm. *on* छन्दःसूत्र of पिङ्गल	51 Prosody	MṛtaSaṁ.
मृत्युञ्जयमानसिकपूजास्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas etc.	MṛtyuMāPūSt.
मृत्युलाङ्गलोपनिषद्			4. 2 Minor Upaniṣads	MṛtyulāU.
मेघदूत	कालिदास		52 Kāvyas	MeghDū.
मेघदूतटीका	चारित्रवर्धन	comm. *on* मेघदूत	52 Kāvyas	
मेदिनीकोश	मेदिनीकर	cf. नानार्थशब्दकोश	23 Lexicons	MediK.
मैत्रायणीसंहिता			1 Saṁhitās	MaiS.
मैत्रायण्युपनिषद्			4. 1 Major Upaniṣads	MaiU.
मैत्रेय्युपनिषद्			4. 2 Minor Upaniṣads	MaitreU.
मैत्र्युपनिषद्			4. 2 Minor Upaniṣads	MaitrīU.
मोहमुद्गर	शंकराचार्य		54. 4 Stotras, Stavas, etc.	MohaMu.
मोहराजपराजय	यशःपाल		61 Allegorical Plays	MohaRāPa.
यज्ञपात्रलक्षण		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 23
यज्ञोपवीतोपनिषद्			4. 2 Minor Upaniṣads	YajñoU.
यतीन्द्रमतदीपिका	श्रीनिवासदास		27. 3 Vedānta (Rāmānuja)	YatīndraDī.
यमस्मृति			36 Dharma	YamaSm.
यमुनाष्टक[1]	शंकराचार्य		54. 4 Stotras, Stavas, etc.	$YamunāA_1$
यमुनाष्टक[2]	शंकराचार्य		54. 4 Stotras, Stavas. etc.	$YamunāA_2$.
यशस्तिलकचम्पू	सोमदेवसूरि		58 Campū	YaśasCam.
यशोधरचरित	वादिराजसूरि		16 Jainism (Narrations)	YaśoC.
याज्ञवल्क्यशिक्षा			22 Śikṣās	YājñaŚi.
याज्ञवल्क्यस्मृति			36 Dharma	YājñaSm.
याज्ञवल्क्योपनिषद्			4. 2 Minor Upaniṣads	YājñaU.
यात्राप्रबन्ध	समरपुंगव		58 Campū	YātrāPra.
यादवाभ्युदय	वेदान्तदेशिक		52 Kāvyas	Yādavā.
यादवाभ्युदयव्याख्यान	अप्पय्यदीक्षित	comm. *on* यादवाभ्युदय	52 Kāvyas	
युक्तिकल्पतरु	भोज		33 Arthaśāstra	YuktiKa.
युक्तिस्नेहप्रपूरणी	रामकृष्णभट्ट	comm. *on* शास्त्रदीपिका	26 Mīmāṁsā	YuktiSneha.
युधिष्ठिरविजय	वासुदेव		52 Kāvyas	YudhiVi.
योगकुण्डल्युपनिषद्			4. 2 Minor Upaniṣads	YogKuU.
योगचूडामण्युपनिषद्			4. 2 Minor Upaniṣads	YogCūU.
योगतत्त्वोपनिषद्[1]			4. 2 Minor Upaniṣads	$YogaU_1$
योगतत्त्वोपनिषद्[2]			4. 2 Minor Upaniṣads	$YogaU_2$
योगभाष्य	व्यास	comm. *on* योगसूत्र	31 Yoga	YogBh.
योगयात्रा	वराहमिहिर		46 Astrology	YogYā.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*		*Subject*	*Abbreviation*
योगराजोपनिषद्			4. 2	Minor Upaniṣads	YogRāU.
योगवार्त्तिक	विज्ञानभिक्षु	comm. *on* योगसूत्र	31	Yoga	YogVār.
योगवासिष्ठ	वाल्मीकि		17	Purāṇas	YogVā.
योगशास्त्र	हेमचन्द्र		15	Jainism (Dogmatics)	YogŚā.
योगशिखोपनिषद्			4. 2	Minor Upaniṣads	YogŚiU.
योगसारसंग्रह	विज्ञानभिक्षु		31	Yoga	YogSā.
योगसूत्र	पतञ्जलि		31	Yoga	YogSū.
योगसूत्रवृत्ति	भावागणेश	cf. प्रदीप	31	Yoga	YogSūVṛ.
योगाचारभूमि	असङ्ग		14	Buddhism	Yogācā.
रघुनाथाभ्युदय	रामभद्राम्बा		53	Historical Poems	Raghunā.
रघुवंश	कालिदास		52	Kāvyas	RaghuVa.
रतिकल्लोलिनी	सामराज		43	Kāma	RatiKa.
रतिमञ्जरी	जयदेव		43	Kāma	RatiMañ.
रतिरत्नप्रदीपिका	श्रीदेवराजमहाराज		43	Kāma	RatiPra.
रतिरमण	सिद्धनागार्जुन		43	Kāma	RatiRa.
रतिरहस्य	कोक्कोक		43	Kāma	RatiRaha.
रतिशास्त्र			43	Kāma	RatiŚā.
रत्नचूडकथा	ज्ञानसागर		16	Jainism (Narrations)	RatnaCūKa.
रत्नाकरावतारिका	रत्नप्रभसूरि	comm. *on* प्रमाणनय-तत्त्वालोकालंकार	16	Jainism (Dogmatics)	RatnāAva.
रत्नापण	कुमारस्वामिन्	comm. *on* प्रतापरुद्रयशोभूषण	48	Poetics	
रत्नावली	हर्ष		59	Dramas	Ratnā.
रसगङ्गाधर	जगन्नाथपण्डित		48	Poetics	RasGaṅ.
रसतरङ्गिणी	भानुमिश्र		48	Poetics	RasTa.
रसदीपिका		comm. *on* कुट्टनीमत	54. 5	Other Poems	
रसप्रकाशसुधाकर	यशोधर		47	Alchemy	RasPraSu.
रसमञ्जरी	भानुभट्ट		48	Poetics	RasMañ.
रसमञ्जरी	शंकरमिश्र	comm. *on* गीतगोविन्द	54. 5	Other Poems	
रसरत्नसमुच्चय	वाग्भट		47	Alchemy	RasRaSa.
रससदन	युवराज		60	Farces	RasSa.
रसार्णव	शंकरमिश्र		47	Alchemy	Rasā.
रसार्णवसुधाकर	शिङ्गभूपाल		48	Poetics	RasāSu.
रसिकजीवन	गदाधरभट्ट		55	Anthologies	RasiJī.
रसिकप्रिया	कुम्भ		54. 5	Other Poems	
रसिकरञ्जन	रामचन्द्रकवि		54. 5	Other Poems	RasiRañ.
रसिकसञ्जीवनी	अर्जुनदेव	comm. *on* अमरुशतक	54. 1	Śatakas, etc.	
रसेन्द्रचिन्तामणि	ढुण्ढुकनाथ		47	Alchemy	RaseCin.
राकागम	गागाभट्ट	comm. *on* चन्द्रालोक	48	Poetics	
राक्षसकाव्य			54. 5	Other Poems	RākṣaKā.
रागविबोध	सोमनाथ		40	Saṁgīta	RāgVi.
राघवनैषधीय	हरदत्तसूरि		52	Kāvyas	RāghNai.
राघवनैषधीयव्याख्या	हरदत्तसूरि	comm. *on* राघवनैषधीय	52	Kāvyas	
राघवपाण्डवीय	कविराज		52	Kāvyas	RāghPāṇ.(Ka.)
राघवपाण्डवीय	धनंजय		52	Kāvyas	RāghPāṇ.(Dha.)
राघवपाण्डवीयटीका	बदरिनाथ	comm. *on* राघवपाण्डवीय of धनंजय	52	Kāvyas	
राघवीय	रामपाणिवाद		52	Kāvyas	Rāgh.
राजकर्मसंवत्सरीय		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 17, 18, 18 b.
राजतरङ्गिणी	कल्हण		53	Historical Poems	RājTa.(Ka.)
राजतरङ्गिणी	जोनराज		53	Historical Poems	RājTa.(Jo.)
राजतरङ्गिणी	श्रीवर		53	Historical Poems	RājTa.(Śrī.)
राजतरङ्गिणी	प्राज्यभट्ट		53	Historical Poems	RājTa.(Prā.)
राजनिघण्टु	नरहरि		42	Medicine	RājNi.
राजनीतिरत्नाकर	चण्डेश्वर		38	Arthaśāstra	RājNīRa.
राजप्रथमाभिषेक		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs.	AVPari. 3
राजमार्तण्ड	भोजदेव	cf. भोजवृत्ति comm. *on*	31	Yoga	RājMār.

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		योगसूत्र of पतञ्जलि		
राजराजीय	केशवस्वामिन्	cf. नानार्थार्णवसंक्षेप	23 Lexicons	NānārthāSaṁ.
राजश्यामलारहस्योपनिषद्			4. 2 Minor Upaniṣads	RājŚyāU.
राजेन्द्रकर्णपूर	शम्भु		54. 5 Other Poems	RājeKaPū.
राधोपनिषद्			4. 2 Minor Upaniṣads	RādhU.
रामकृष्णविलोमकाव्य	सूर्यकवि		52 Kāvyas	RāmKṛViKā.
रामचरित	अभिनन्द		52 Kāvyas	RāmC.
रामचरित	सन्ध्याकरनन्दिन्		52 Kāvyas	RāmC. (San.)
रामचापस्तव	रामभद्रदीक्षित		54. 4 Stotras, Stavas, etc.	RāmCāSta.
रामपूर्वतापिन्युपनिषद्			4. 2 Minor Upaniṣads	RāmPūTāU.
रामबाणस्तव	रामभद्रदीक्षित		54. 4 Stotras, Stavas, etc.	RāmBāSta.
रामरहस्योपनिषद्			4. 2 Minor Upaniṣads	RāmRaU.
रामाभ्युदय	यशोवर्मन्		59 Dramas	Rāmābhyu.
रामायण	वाल्मीकि		12 Epics	Rāmā.
रामायणचम्पू	भोज and लक्ष्मणसूरि		58 Campū	RāmāCam.
रामायणतिलक	राम	comm. *on* रामायण	12 Epics	
रामायणभूषण	गोविन्दराज	comm. *on* रामायण	12 Epics	
रामायणमञ्जरी	क्षेमेन्द्र		52 Kāvyas	RāmāMañ.
रामायणशिरोमणि		comm. *on* रामायण	12 Epics	
रामायणसारसंग्रह-रघुवीरस्तव	नीलकण्ठदीक्षित		54. 4 Stotras, Stavas, etc.	RāmāSāSta.
रामाष्टप्रास	रामभद्रदीक्षित		54. 5 Other Poems	Rāmāṣṭa.
रामोत्तरतापिन्युपनिषद्			4. 2 Minor Upaniṣads	RamoTāU.
रावणवध		cf. भट्टिकाव्य	52 Kāvyas	Bhaṭṭi.
रावणार्जुनीय	भट्टभीम		52 Kāvyas	Rāvaṇā.
राष्ट्रसंवर्ग		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 2
राष्ट्रौढवंश	रुद्र		53 Historical Poems	Rāṣṭrau.
राहुचार		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 53
रुक्मिणीहरण	वत्सराज		59 Dramas	RukmiHa.
रुग्विनिश्चय	माधवकर	cf. माधवनिदान or रोगविनिश्चय	42 Medicine	RugVi.
रुद्रहृदयोपनिषद्			4. 2 Minor Upaniṣads	RudrHṛU.
रुद्राक्षजाबालोपनिषद्			4. 2 Minor Upaniṣads	RudrāJābāU.
रुद्रोपनिषद्			4. 2 Minor Upaniṣads	RudrU.
रूपकषट्क	वत्सराज	cf. कर्पूरचरित, किरातार्जुनीयव्यायोग, त्रिपुरदाहडिम, रुक्मिणीहरण, समुद्रमथन, हास्यचूडामणि	59 Dramas	RupaSaṭ.
रूपावतार	धर्मकीर्ति		19 Grammar (Pāṇinian)	Rūpāva.
रोगविनिश्चय	माधवकर	cf. रुग्विनिश्चय or माधवनिदान	42 Medicine	RugVi.
रोमावलीशतक	विश्वेश्वरपण्डित		54. 1 Śatakas, etc.	RomāŚ.
रौहिणेयचरित	देवमूर्ति		16 Jainism (Narrations)	RauhiC.
लक्षणावली	उदयन		33 Vaiśeṣika	Lakṣaṇā.
लक्षणावलीटीका	शेषशार्ङ्गधराचार्य	comm. *on* लक्षणावली	33 Vaiśeṣika	
लक्षाभरण	वादिराजतीर्थ	comm. *on* महाभारत	13 Commentaries on the Mahābhārata	Lakṣābha.
लक्ष्मीतन्त्र			18 Tantras	LakṣmīT.
लक्ष्मीधरा	लक्ष्मीधर	comm. *on* सौन्दर्यलहरी	18 Tantras	
लक्ष्मीनृसिंहकरुणारसस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	LakṣmīNṛSt.
लक्ष्मीनृसिंहपञ्चरत्न	शंकराचार्य		54. 4 Stotras, Stavas, etc.	LakṣmīNṛPañ.
लक्ष्मीलहरी	जगन्नाथपण्डित		54. 2 Laharīs	LakṣmīL.
लघीयस्त्रय	अकलंक		15 Jainism (Dogmatics)	Laghīya.
लघीयस्त्रयवृत्ति	अकलंक		15 Jainism (Dogmatics)	
लघुऋक्तन्त्रसंग्रह			11 Prātiśākhyas	LaṚkTanSaṁ.
लघुचन्द्रिका	ब्रह्मानन्द	comm. *on* अद्वैतसिद्धि	27. 1 Vedānta (Śaṅkara)	LaCandr.
लघुचाणक्य			54. 5 Other Poems	LaCāṇa.
लघुजातक	वराहमिहिर		46 Astrology	LaJāta.

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लघुदीपिका	ज्ञानपूर्ण	comm. *on* तार्किकरक्षा	32	Nyāya	
लघुदीपिका		comm. *on* दशकुमारचरित	56	Bṛhatkathā and connected Works	
लघुभास्करीय	भास्कर		45	Astronomy	LaBhāska.
लघुभास्करीयविवरण	शंकरनारायण	comm. *on* लघुभास्करीय	45	Astronomy	
लघुमाध्यन्दिनीशिक्षा			22	Śikṣās	LaMādhyaŚi.
लघुलक्षहोम		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 30
लघुविवृति	के. माधवशास्त्रिन्	comm. *on* वास्तुविद्या	41	Śilpa	
लघुविष्णुस्मृति			36	Dharma	LaViṣṇuSm.
लघुवृत्ति	इन्दुराज	comm. *on* काव्यालंकारसारसंग्रह	48	Poetics	
लघुशङ्खस्मृति			36	Dharma	LaŚaṅkhaSm.
लघुशब्देन्दुशेखर	नागेशभट्ट		19	Grammar (Pāṇinian)	LaŚabdeŚe.
लघुशातातपस्मृति			36	Dharma	LaŚātāSm.
लघुहारीतस्मृति			36	Dharma	LaHārīSm.
लघ्वाश्वलायनस्मृति			36	Dharma	LaghvāśvaSm.
लङ्कावतारसूत्र			14	Buddhism	LaṅkāSū.
लटकमेलक	शङ्खधर		60	Farces	LaṭaMe.
ललितमाधव	रूपगोस्वामिन्		59	Dramas	LaliMā.
ललितमाधवटीका	नारायण	comm. *on* ललितमाधव	59	Dramas	
ललितविस्तर			14	Buddhism	LaliVi.
ललितात्रिशतीभाष्य	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	LalitāTriBh.
ललितापञ्चरत्न	शंकराचार्य		54. 4	Stotras, Stavas, etc.	LalitāPañ.
ललितासहस्रनाम			18	Tantras	LalitāSa.
ललितासहस्रनामभाष्य	भास्कररायमखिन्	cf. सौभाग्यभास्कर comm. *on* ललितासहस्रनाम	18	Tantras	LalitāSaBh.
ललितास्तवरत्न	दुर्वासस्		54. 4	Stotras, Stavas, etc.	LalitāStaRa.
लाङ्गूलोपनिषद्			4. 2	Minor Upaniṣads	LāṅgU.
लाट्यायनश्रौतसूत्र			6	Śrautasūtras	LāṭyāŚS.
लाट्यायनश्रौतसूत्रवृत्ति	अग्निस्वामिन्	comm. *on* लाट्यायनश्रौतसूत्र	6	Śrautasūtras	
लास्य	रामचन्द्र	comm. *on* भारतचम्पू	58	Campū.	
लिखितस्मृति			36	Dharma	LikhiSm.
लिङ्गपुराण			17	Purāṇas	LiṅgaP.
लिङ्गानुशासन	परमानन्दनन्दन		21	Liṅgānuśāsanas	Liṅgānu.(Para.)
लिङ्गानुशासन	पाणिनि		21	Liṅgānuśāsanas	Liṅgānu.(Pā.)
लिङ्गानुशासन	वररुचि		21	Liṅgānuśāsanas	Liṅgānu.(Va.)
लिङ्गानुशासन	वामन		21	Liṅgānuśāsanas	Liṅgānu.(Vā.)
लिङ्गानुशासन	शाकटायन		21	Liṅgānuśāsanas	Liṅgānu.(Śā.)
लिङ्गानुशासन	हर्षवर्धन		21	Liṅgānuśāsanas	Liṅgānu.(Ha.)
लिङ्गानुशासन	हेमचन्द्र		21	Liṅgānuśāsanas	Liṅgānu.(He.)
लिङ्गानुशासनवृत्ति	वामन	comm. *on* लिङ्गानुशासन of वामन	21	Liṅgānuśāsanas	
लिङ्गानुशासनवृत्ति	पाणिनि	comm. *on* लिङ्गानुशासन of पाणिनि	21	Liṅgānuśāsanas	
लिङ्गोपनिषद्			4. 2	Minor Upaniṣads	LiṅgU.
लीलावती	भास्कराचार्य		44	Mathematics	Līlā.
लोकोक्तिमुक्तावली	दक्षिणामूर्ति		54. 5	Other Poems	Lokokti.
लोचन	अभिनवगुप्त	comm. *on* ध्वन्यालोक	48	Poetics	Loc.
लोचनरोचिनी	जीवगोस्वामिन्	comm. *on* उज्ज्वलनीलमणि	48	Poetics	
लोमशीशिक्षा			22	Śikṣās	LomŚi.
वंशब्राह्मण			2	Brāhmaṇas	VaṁśBr.
वक्रोक्तिजीवित	कुन्तक		48	Poetics	VakroJī.
वक्रोक्तिजीवितटीका	कुन्तक	comm. *on* वक्रोक्तिजीवित	48	Poetics	
वक्रोक्तिपञ्चाशिका	रत्नाकर		54. 1	Śatakas etc.	VakroPañ.
वज्रपञ्जरोपनिषद्			4. 2	Minor Upaniṣads	VajrapañU.
वज्रसूचिकोपनिषद्			4. 2	Minor Upaniṣads	VajraSūU.
वटुकोपनिषद्			4. 2	Minor Upaniṣads	VaṭuU.
वनदुर्गोपनिषद्			4. 2	Minor Upaniṣads	VaDuU.

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वराङ्गचरित	जटासिंहनन्दिन्		16	Jainism (Narrations)	VarāṅgaC.
वराहपुराण			17	Purāṇas	VarāP.
वराहोपनिषद्			4. 2	Minor Upaniṣads	VarāU.
वरिवस्यारहस्य	भास्कररायमखिन्		18	Tantras	VarivaRaha.
वर्णनिघण्टु		cf. तन्त्राभिधान8	18	Tantras	Tantrābhi. 8
वर्णपटल		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 47
वर्णमालास्तोत्र	रामभद्रदीक्षित		54. 4	Stotras, Stavas, etc.	VarṇaMāSt.
वसन्ततिलकभाण	वरदाचार्य		60	Farces	VasaTi.
वसन्तविलासमहाकाव्य	बालचन्द्रसूरि		53	Historical Poems	VasaViKā.
वसिष्ठधर्मशास्त्र		cf. वसिष्ठस्मृति	53	Dharmasūtras	VasiDS.
वसिष्ठसंहिता			46	Astrology	VasiS.
वसिष्ठस्मृति		cf. वसिष्ठधर्मशास्त्र	35	Dharmasūtras	VasiDS.
वाक्यपदीय	भर्तृहरि		19	Grammar (Paṇinian)	VākyaPa.
वाक्यवृत्ति	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	VākyaVṛ.
वाक्यवृत्तिटीका	विश्वेश्वर		27. 1	Vedānta (Śaṅkara)	
वाक्यसुधा	भानुजीदीक्षित	comm. *on* अमरकोश	24	Commentaries on the Amarakośa	
वाग्भटालंकार	वाग्भट		48	Poetics	Vāgbhaṭā.
वाजसनेयप्रातिशाख्य	कात्यायन		11	Prātiśākhyas	VājaPrāti.
वाजसनेयप्रातिशाख्यभाष्य	अनन्तभट्ट		11	Prātiśākhyas	
वाजसनेयप्रातिशाख्यभाष्य	उवट		11	Prātiśākhyas	
वाजसनेयिसंहिता			1	Saṁhitās	VājaS.
वादावली	जयतीर्थ		27. 4	Vedānta (Ānandatīrtha)	Vādā.
वाधूलश्रौतसूत्र			6	Śrautasūtras	VādhūŚS.
वामनपुराण			17	Purāṇas	VāmaP.
वायुपुराण			17	Purāṇas	VāyuP.
वाराहगृह्यसूत्र			9	Gṛhyasūtras	VārāGS.
वाराहश्रौतसूत्र			6	Śrautasūtras	VārāŚS.
वार्तिक	कात्यायन	comm. *on* अष्टाध्यायी	19	Grammar (Pāṇinian)	Vār.
वार्तिकालंकार	प्रज्ञाकरगुप्त	cf. प्रमाणवार्त्तिकभाष्य	14	Buddhism	PramāVāBh.
वासना		comm. *on* ब्राह्मस्फुटसिद्धान्त	45	Astronomy	
वासनाविभूषण		comm. *on* करणकुतूहल	45	Astronomy	
वासवदत्ता	सुबन्धु		56	Bṛhatkathā and connected Works	VāsaDa.
वासिष्ठी	वसिष्ठ	comm. *on* वाराहगृह्यसूत्र	9	Gṛhyasūtras	
वासुदेवविजय	वासुदेवकवि		52	Kāvyas	VāsuVi.
वासुदेवोपनिषद्			4. 2	Minor Upaniṣads	VāsuU.
वास्तुविद्या			41	Śilpa	VāstuVi.
विंशतिका	वसुबन्धु		14	Buddhism	Viṁśa.
विंशतिकावृत्ति	वसुबन्धु		14	Buddhism	
विक्रमाङ्कदेवचरित	बिल्हण		53	Historical Poems	VikraDeC.
विक्रमोर्वशीय	कालिदास		59	Dramas	Vikramo.
विज्ञापन		comm. *on* षड्विंशब्राह्मण	2	Brāhmaṇas	
विज्ञप्तिभाष्य	स्थिरमति	comm. *on* त्रिंशिका	14	Buddhism	
विज्ञप्तिमात्रतासिद्धि	वसुबन्धु		14	Buddhism	VijñaMāSi.
विज्ञानभाष्य		comm. *on* ब्राह्मस्फुटसिद्धान्त	45	Astronomy	
विज्ञानशतक	भर्तृहरि		54. 1	Śatakas etc.	VijñāŚ.
विटवृत्त	भर्तृहरि		54. 5	Other Poems	ViṭVṛ.
विठ्ठलेशोपाध्यायी	विठ्ठलेशोपाध्याय	comm. *on* लघुचन्द्रिका *on* अद्वैतसिद्धि	27. 1	Vedānta (Śaṅkara)	
विदग्धमाधव	रूपगोस्वामिन्		59	Dramas	VidaMā.
विदग्धमाधवटीका		comm. *on* विदग्धमाधव	59	Dramas	
विदग्धमुखमण्डन	धर्मदास		48	Poetics	VidaMuMa.
विदग्धमुखमण्डनव्याख्या	धर्मदास	comm. *on* विदग्धमुखमण्डन	48	Poetics	
विद्धशालभञ्जिका	राजशेखर		59	Dramas	ViddhaŚā.
विद्यातारकोपनिषद्			4. 2	Minor Upaniṣads	VidyātāU.

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विद्यासागरी	आनन्दपूर्ण	cf. खण्डनफक्किकाविभजन	27. 1	Vedānta (Śaṅkara)	
विद्युल्लक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 59
विद्युल्लता	पूर्णसरस्वती	comm. *on* मेघदूत	52	Kāvyas	
विद्योतिनी	सत्यपाल	comm. *on* काश्यपसंहिता	42	Medicine	
विद्वज्जनानुरञ्जिनी	सरस्वतितीर्थ	comm. *on* मेघदूत	52	Kāvyas	
विद्वन्मोदतरङ्गिणी	चिरञ्जीवभट्टाचार्य		58	Campū	Vidvanmo.
विधिरसायन	अप्पय्यदीक्षित		26	Mīmāṁsā	VidhiRa.
विधिरसायनव्याख्या	अप्पय्यदीक्षित	comm. *on* विधिरसायन	26	Mīmāṁsā	
विनोदिनी	गोस्वामिदामोदरशास्त्रिन्	comm. *on* शक्तिवाद	32	Nyāya	
विभ्रमविवेक	मण्डनमिश्र		26	Mīmāṁsā	VibhraVi.
विमर्शिनी	अभिनवगुप्त	comm. *on* ईश्वरप्रत्यभिज्ञासूत्र cf. प्रत्यभिज्ञाविमर्शिनी	29	Trika, etc.	
विमर्शिनी	शंकर	comm. *on* तन्त्रसमुच्चय	18	Tantras	
विरोधार्थभञ्जनी	रामकृष्ण	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	Virodhā.
विवरण	नारायणशिष्य	comm. *on* तन्त्रसमुच्चय	18	Tantras	
विवरण	भवत्रात	comm. *on* कौषीतकगृह्यसूत्र	9	Gṛhyasūtras	
विवरणप्रमेयसंग्रह	भारतीतीर्थ		27. 1	Vedānta (Śaṅkara)	VivaPraSaṁ.
विविधतीर्थकल्प	जिनप्रभसूरि	cf. तीर्थकल्प	15	Jainism (Dogmatics)	ViviTīKa.
विवृति	योगराज	comm. *on* परमार्थसार	29	Trika, etc.	
विवृति	उत्पल	comm. *on* बृहत्संहिता	46	Astrology	
विवृति	जयनारायणतर्कपञ्चानन	comm. *on* वैशेषिकसूत्र	33	Vaiśeṣika	
विवृति	माधवभट्टाचार्य	comm. *on* शक्तिवाद	32	Nyāya	
विवेक	सोमनाथ	comm. *on* रागविबोध	40	Saṁgīta	
विवेकचूडामणि	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	ViveCū.
विवेकतत्त्व	रविदेव	comm. *on* नयविवेक	26	Mīmāṁsā	
विशेषावश्यकभाष्यवृत्ति	जिनभद्र	author's own comm. *on* विशेषावश्यकभाष्य	15	Jainism (Dogmatics)	ViśeĀvaBhVṛ.
विश्रामोपनिषद्			4. 2	Minor Upaniṣads	ViśrU.
विश्वगर्भस्तव	रामभद्रदीक्षित		54. 4	Stotras, Stavas, etc.	ViśvaSta.
विश्वप्रकाश	महेश्वर		23	Lexicons	ViśvaPra.
विश्वलोचनकोश	श्रीधरसेन	cf. मुक्तावलीकोश	23	Lexicons	ViśvaLoK.
विषमग्रन्थिभेदिका	नारायण	comm. *on* भावनाविवेक	26	Mīmāṁsā	
विषमपदप्रकाश	चण्डपाल	comm. *on* नलचम्पू	58	Campū	
विषमपदविवरण		comm. *on* महाभारत	13	Commentaries on the Mahābhārata	
विषमपदोद्योत	अलक	comm. *on* हरविजय	52	Kāvyas	
विषमश्लोकी	विमलबोध	comm. *on* महाभारत	13	Commentaries on the Mahābhārata	ViṣamaŚlo.
विषमस्थलटीका	भावप्रकाश or भावमिश्र	comm. *on* the author's भावप्रकाश	42	Medicine	
विषापहारस्तोत्र	धनंजय		16	Jainism (Narrations)	Viṣāpahā.
विष्णुतत्त्वविनिर्णय	आनन्दतीर्थ		27. 4	Vedānta (Ānandatīrtha)	ViṣṇuTaNi.
विष्णुतत्त्वविनिर्णयटीका	जयतीर्थ	comm. *on* विष्णुतत्त्वविनिर्णय	27. 4	Vedānta (Ānandatīrtha)	
विष्णुतत्त्वविनिर्णयटीकाभावदीप	राघवेन्द्रतीर्थ	comm. *on* विष्णुतत्त्वविनिर्णय-टीका	27. 4	Vedānta (Ānandatīrtha)	
विष्णुधर्मोत्तरपुराण			17	Purāṇas	ViṣṇuDhaP.
विष्णुपादादिकेशान्तस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	ViṣṇuPādāSt.
विष्णुपुराण			17	Purāṇas	ViṣṇuP.
विष्णुभुजङ्गप्रयातस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	ViṣṇuBhuSt.
विष्णुसहस्रनामभाष्य	शंकराचार्य	comm. *cn* विष्णुसहस्रनाम	27. 1	Vedānta (Śaṅkara)	ViṣṇuSaBh.
विष्णुस्मृति			36	Dharma	ViṣṇuSm.
वीतरागस्तोत्र	हेमचन्द्र		16	Jainism (Narrations)	Vītarā.
वीतरागस्तोत्रविवरण	प्रभानन्दसूरि	comm. *on* वीतरागस्तोत्र	16	Jainism (Narrations)	
वीरभानूदय	माधव		53	Historical Poems	VīraBhā.

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वीरमित्रोदय	मित्रमिश्र	comm. *on* याज्ञवल्क्यस्मृति	36	Dharma	VīraMi.
वीरमित्रोदय	मित्रमिश्र		37	Nibandha	VīraMi. (Prakāśa name)
वृत्तरत्नाकर	केदारभट्ट		51	Prosody	VṛttaRa.
वृद्धगौतमस्मृति or वृद्धगौतमसंहिता			36	Dharma	VṛGautaSm.
वृद्धशातातपस्मृति			36	Dharma	VṛŚātāSm.
वृद्धहारीतस्मृति			36	Dharma	VṛHārīSm.
वृषोत्सर्ग		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 18c
वेणीसंहार	भट्टनारायण		59	Dramas	VeṇīSaṁ.
वेणीसंहारटीका	जगद्धर	comm. *on* वेणीसंहार	59	Dramas	
वेतालपञ्चविंशति	जम्भलदत्त		56	Bṛhatkathā and connected Works	VetāPañ.(Jam.)
वेतालपञ्चविंशति			56	Bṛhatkathā and connected Works	VetāPañ.
वेतालपञ्चविंशतिका	शिवदास		56	Bṛhatkathā and connected Works	VetāPañ.(Śi.)
वेददीपभाष्य	महीधर	comm. *on* वाजसनेयिसंहिता	1	Saṁhitās	
वेदव्यासस्मृति			36	Dharma	VedavyāSm.
वेदसारशिवस्तोत्र	शंकराचार्य		54. 4	Stotras, Stavas, etc.	VedaSāŚiSt.
वेदाङ्गज्योतिष		cf. ज्योतिषवेदाङ्ग	45	Astronomy	JyotiVe.
वेदान्तकल्पतरु	अमलानन्द	comm. *on* भामती	27. 1	Vedānta (Śaṅkara)	VedāntKa.
वेदान्तकौस्तुभ	श्रीनिवासाचार्य	comm. *on* वेदान्तपारिजातसौरभ	27. 5	Vedānta (Nimbārka)	VedāntKau.
वेदान्ततत्त्वसार	रामानुज		27. 3	Vedānta (Rāmānuja)	VedāntTaSā.
वेदान्तदीप	रामानुज	comm. *on* ब्रह्मसूत्र	27. 3	Vedānta (Rāmānuja)	VedāntDī.
वेदान्तपरिभाषा	धर्मराजाध्वरीन्द्र		27. 1	Vedānta (Śaṅkara)	VedāntPari.
वेदान्तपारिजातसौरभ	निम्बार्क	comm. *on* ब्रह्मसूत्र	27. 5	Vedānta (Nimbārka)	VedāntPāSau.
वेदान्तरत्नमञ्जूषा	पुरुषोत्तम	comm. *on* दशश्लोकी	27. 5	Vedānta (Nimbārka)	VedāntRaMañ.
वेदान्तसार	रामानुज	comm. *on* ब्रह्मसूत्र	27. 3	Vedānta (Rāmānuja)	VedāntSā.(Rā.)
वेदान्तसार	सदानन्द		27. 1	Vedānta (Śaṅkara)	VedāntSā.(Sa.)
वेदान्तसिद्धान्तसूक्तिमञ्जरी	गङ्गाधरेन्द्रसरस्वती		27. 1	Vedānta (Śaṅkara)	VedāntSiSūMañ.
वेदार्थप्रकाश	सायण	comm. *on* अथर्ववेद	1	Saṁhitās	
वेदार्थप्रकाश	सायण	comm. *on* आर्षेयब्राह्मण	2	Brāhmaṇas	
वेदार्थप्रकाश	सायण	comm. *on* ऋग्वेदसंहिता	1	Saṁhitās	
वेदार्थप्रकाश	सायण	comm. *on* ऐतरेयब्राह्मण	2	Brāhmaṇas	
वेदार्थप्रकाश	सायण	comm. *on* ऐतरेयारण्यक	3	Āraṇyakas	
वेदार्थप्रकाश	सायण	comm. *on* तैत्तिरीयब्राह्मण	2	Brāhmaṇas	
वेदार्थप्रकाश	सायण	comm. *on* तैत्तिरीयसंहिता	1	Saṁhitās	
वेदार्थप्रकाश	सायण	comm. *on* तैत्तिरीयारण्यक	3	Āraṇyakas	
वेदार्थप्रकाश	सायण	comm. *on* पञ्चविंशब्राह्मण	2	Brāhmaṇas	
वेदार्थप्रकाश	सायण	comm. *on* मन्त्रब्राह्मण	2	Brāhmaṇas	
वेदार्थप्रकाश	सायण	comm. *on* वंशब्राह्मण	2	Brāhmaṇas	
वेदार्थप्रकाश	सायण	camm. *on* शतपथब्राह्मण	2	Brāhmaṇas	
वेदान्तसंग्रह	रामानुज		27. 3	Vedānta (Rāmānuja)	VedāSaṁ.
वेदिलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 24
वैखानसगृह्यसूत्र or वैखानसस्मार्तसूत्र			9	Gṛhyasūtras	VaikhāGS.
वैखानसधर्मसूत्र or वैखानसधर्मप्रश्न			35	Dharmasūtras	VaikhāDS.
वैखानसश्रौतसूत्र			6	Śrautasūtras	VaikhāŚS.
वैजयन्ती	यादवप्रकाश		23	Lexicons	Vaija.
वैजयन्ती	नन्दपण्डित		36	Dharma	Vaijaya.
वैतानसूत्र			6	Śrautasūtras	VaitāSū.
वैयाकरणभूषण	कोण्डभट्ट		19	Grammar (Pāṇinian)	VaiyāBhū.
वैयाकरभूषणसार	कोण्डभट्ट		19	Grammar (Pāṇinian)	VaiyāBhūSā.
वैयाकरणसिद्धान्तलघुमञ्जूषा	नागेश		19	Grammar (Pāṇinian)	VaiyāSiMañ.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*	*Abbreviation.*
वैराग्यशतक	अप्पय्यदीक्षित		54. 1 Śatakas, etc.	VairāŚ.(A.)
वैराग्यशतक	गोस्वामिजनार्दन		54. 1 Śatakas, etc.	VairāŚ.(Ja.)
वैराग्यशतक	पद्मानन्द		16 Jainism (Narrations)	VairāŚ.(Pa.)
वैशेषिकसूत्र	कणाद		33 Vaiśeṣika	VaiśeSū.
व्यक्तिविवेक	महिमभट्ट		48 Poetics	VyaktiVi.
व्यङ्ग्यार्थकौमुदी	अनन्तपण्डित	comm. *on* रसमञ्जरी	48 Poetics	
व्यङ्ग्यार्थदीपना	अनन्तपण्डित	comm. *on* आर्यासप्तशती	54. 1 Śatakas etc.	
व्यवहारनिर्णय	वरदराज		37 Nibandha	VyavaNi.
व्यवहारमयूख	नीलकण्ठ		37 Nibandha	VyavaMa.
व्याडिपरिभाषा			20 Grammar (Non-Pāṇinian)	VyāḍiPari.
व्युत्पत्तिवाद	गदाधर		32 Nyāya	VyutpaVā.
शक्तिवाद	गदाधर		32 Nyāya	ŚaktiVā.
शक्तिसंगमतन्त्र			18 Tantras	ŚaktiSaṁT.
शङ्करदिग्विजय	माधव		27. 1 Vedānta (Śaṅkara)	ŚaṅkaDigVi.(Mā.)
शङ्करविजय	आनन्दगिरि		27. 1 Vedānta (Śaṅkara)	ŚankaVi.(Ā.)
शङ्खलिखितस्मृति			36 Dharma	ŚaṅkhaLiSm
शङ्खस्मृति			36 Dharma	ŚaṅkhaSm.
शतकत्रय	धनदराज		54. 1 Śatakas etc.	ŚatTra.
शतकत्रयी	भर्तृहरि	cf. भर्तृहरिसुभाषितसङ्ग्रह	54. 1 Śatakas etc.	ŚatTrayī.
शतदूषणी	वेदान्तदेशिक		27. 3 Vedānta (Rāmānuja)	ŚatDū.
शतपथब्राह्मण			2 Brāhmaṇas	ŚatBr.
शतपथब्राह्मणभाष्य	हरिस्वामिन्		2 Brāhmaṇas	
शतश्लोकी	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	ŚatŚlo.
शब्दद्वैधकोश	पुरुषोत्तम	cf. शब्दभेदप्रकाश		ŚabdaBhePra. (Pu.)
शब्दभेदप्रकाश	पुरुषोत्तम	cf. शब्दद्वैधकोश	23 Lexicons	ŚabdaBhePra. (Pu.)
शब्दभेदप्रकाश	महेश्वर	cf. द्विरूपकोश	23 Lexicons	ŚabdaBhePra. (Ma.)
शब्दरत्नसमन्वयकोश	शाहजी		23 Lexicons	ŚabdaRaSaK.
शब्दरत्नाकर	वामनभट्टबाण		23 Lexicons	ŚabdaRa(Vā.)
शब्दरत्नाकर	साधुसुन्दरगणिन्		23 Lexicons	ŚabdaRa(Sā.)
शब्दसंग्रह		cf. अगस्त्यनिघण्टु	23 Lexicons	AgaNi.
शरभोपनिषद्			4. 2 Minor Upaniṣads	ŚarabhU.
शर्करिका	भट्टपुत्रजयमिश्र	comm. *on* श्लोकवार्त्तिक	26 Mīmāṁsā	Śarka.
शाकटायनधातुपाठ			20 Grammar (Non-Paṇinian)	DhātuPā.(Śāk.)
शाकटायनपरिभाषासूत्र			20 Grammar (Non–Pāṇinian)	ŚākaṭāPari.
शाकटायनव्याकरण			20 Grammar (Non–Pāṇinian)	ŚākaṭāVyā.
शाङ्करी	शंकरमिश्र	comm. *on* खण्डनखण्डखाद्य	27. 1 Vedānta (Śaṅkara)	
शाङ्खायनआरण्यक			3 Āraṇyakas	ŚāṅkhāĀ.
शाङ्खायनगृह्यसूत्र			9 Gṛhyasūtras	ŚāṅkhāGS.
शाङ्खायनगृह्यसूत्रभाष्य	नारायण	comm. *on* शाङ्खायनगृह्यसूत्र	9 Gṛhyasūtras	
शाङ्खायनश्रौतसूत्र			6 Śrautasūtras	ŚāṅkhāŚS.
शाङ्खायनश्रौतसूत्रभाष्य	वरदत्तसुत आनर्तीय	comm. *on* शाङ्खायनश्रौतसूत्र	6 Śrautasūtras	
शाट्यायनीयोपनिषद्			4. 2 Minor Upaniṣads	ŚāṭyāU.
शाण्डिल्यसूत्र		cf. भक्तिसूत्र	28 Bhakti	
शाण्डिल्यसूत्रटीका	स्वप्नेश्वर	comm. *on* शाण्डिल्यसूत्र	28 Bhakti	
शाण्डिल्योपनिषद्			4. 2 Minor Upaniṣads	ŚāṇḍU.
शातातपस्मृति			36 Dharma	ŚātāSm.
शान्तविलास	नीलकण्ठदीक्षित		54. 5 Other Poems	ŚāntaVi.
शान्तिशतक	सिल्हण		54. 1 Śatakas etc.	ŚāntiŚ.
शाबरभाष्य	शबरस्वामिन्		26 Mīmāṁsā	ŚābaBh.
शारदातिलक	लक्ष्मणदेशिकेन्द्र		18 Tantras	ŚāraTi.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*	*Abbreviation*
शारदाभुजङ्गप्रयाताष्टक	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚāraBhuA.
शारदीयाख्यनाममाला	हर्षकीर्ति		23 Lexicons	ŚāradīNā.
शारीरकोपनिषद्			4. 2 Minor Upaniṣads	ŚāriU.
शार्ङ्गधरपद्धति	शार्ङ्गधर		55 Anthology	ŚārṅgaPa.
शार्ङ्गधरसंहिता	शार्ङ्गधर		42 Medicine	ŚārṅgaS.
शालिभद्रचरित	धर्मकुमार		15 Jainism (Narrations)	ŚāliC.
शालिहोत्र	भोज		39. 1 Veterinary Science, Archery	Śāliho.
शाश्वतकोश		cf. अनेकार्थसमुच्चय		AnekāSa.
शास्त्रदीपिका	पार्थसारथिमिश्र		26 Mimāṁsā	ŚāstrDī.
शास्त्रदीपिकाप्रकाश	सुदर्शनाचार्य	comm. *on* शास्त्रदीपिका		ŚāstrDīPra.
शास्त्रप्रकाशिका	आनन्दगिरि	comm. *on* बृहदारण्यकोपनिषद्-भाष्यवार्तिक	27 Vedānta (Śaṅkara)	
शिक्षासंग्रह				ŚikSaṁ.
शिक्षासमुच्चय	शान्तिदेव		14 Buddhism	ŚikṣāSa.
शिल्परत्न	श्रीकुमार		41 Śilpa	ŚilpaRa.
शिवकेशादिपादान्तवर्णनस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	SivaKePāSt.
शिवकोश	शिवदत्त		42 Medicine	SivaK.
शिवदृष्टि	सोमानन्दनाथ		29 Trika, etc.	ŚivDṛ.
शिवदृष्टिवृत्ति	उत्पल	comm. *on* शिवदृष्टि	29 Trika, etc.	
शिवनामावल्यष्टक	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivaNāA.
शिवपञ्चाक्षरनक्षत्रमाला	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivPañNaMā.
शिवपञ्चाक्षरस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivPañSt.
शिवपादादिकेशान्तवर्णनस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivPāKeSt.
शिवपुराण			17 Purāṇas	ŚivaP.
शिवप्रकाश	शिवदत्त	comm. *on* शिवकोश	42 Medicine	
शिवभुजङ्गस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivBhuSt.
शिवलीलार्णव	नीलकण्ठदीक्षित		52 Kāvyas	ŚivLī.
शिवसंहिता			31 Yoga	ŚivS.
शिवसङ्कल्पोपनिषद्[1]			4. 2 Minor Upaniṣads	ŚivSaṁU.1
शिवसङ्कल्पोपनिषद्[2]			4. 2 Minor Upaniṣads	ŚivSaṁU.2
शिवसूत्र			19 Grammar (Pāṇinian)	ŚirSū.(Gr.)
शिवसूत्र	वसुगुप्त		29 Trika etc.	ŚivSū.
शिवस्तुति	नारायणपण्डित		54. 4 Stotras, Stavas, etc.	ŚivStu.(N.)
शिवस्तुति	लङ्केश्वर		54. 4 Stotras, Stavas, etc.	ŚivStu.(L.)
शिवस्तुतिव्याख्या	नारायणपण्डित	comm. *on* शिवस्तुति	54. 4 Stotras, Stavas, etc.	
शिवस्तोत्रावली	उत्पलाचार्य	cf. स्तोत्रावली	54. 4 Stotras, Stavas, etc.	ŚivSto.
शिवस्तोत्रावलीविवृति	क्षेमराज	comm. *on* शिवस्तोत्रावली	54. 4 Stotras, Stavas, etc.	
शिवानन्दलहरी	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivāL.
शिवापराधक्षमापणस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚivāpaKṣaSt.
शिवार्कमणिदीपिका	अप्पय्यदीक्षित	comm. *on* ब्रह्मसूत्रभाष्य of श्रीकण्ठ	27. 6 Vedānta (Śrikaṇṭha)	ŚivārkaMaDī.
शिवोत्कर्षमञ्जरी	नीलकण्ठदीक्षित		54. 5 Other Poems	ŚivotkaMañ.
शिवोपनिषद्			4. 2 Minor Upaniṣads	ŚivU.
शिशुपालवध	माघ		52 Kāvyas	ŚiśuVa.
शिष्यहिता	राजनकरत्नाकर	comm. *on* युधिष्ठिरविजय	52 Kāvyas	
शुकरहस्योपनिषद्			4. 2 Minor Upaniṣads	ŚukRaU.
शुकसप्तति			56 Bṛhatkathā and connected Works	ŚukSa.
शुक्रनीतिसार			38 Arthaśāstra	ŚukraNī.
शृङ्गारकलिकात्रिशती	कामराजदीक्षित		54. 1 Śatakas etc.	ŚrṅgāKaTri.
शृङ्गारतिलक	रुद्रभट्ट		48 Poetics	ŚrṅgāTi.(Ru.)
शृङ्गारतिलकभाण	रामभद्रदीक्षित		60 Farces	ŚṛṅgāTi.(Rā.)
शृङ्गारदीपिका	हरिहर		43 Kāma	ŚṛṅgāDī.
शृङ्गारप्रकाश	भोज		48 Poetics	ŚṛṅgāPra.
शृङ्गारभूषण	वामनभट्टबाण		60 Farces	ŚṛṅgāBhū.
शृङ्गारमञ्जरी	अकबरशाह		48 Poetics	ŚṛṅgāMañ.(A.)

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*	*Subject*	*Abbreviation*
शृङ्गारमञ्जरी	भोज		56 Bṛhatkathā and connected Works	ŚṛṅgāMañ.(Bho.)
शृङ्गाररसप्रबन्धदीपिका	कुमारहरिहर		43 Kāma	ŚṛṅgāPraDī.
शृङ्गारवैराग्यतरङ्गिणी	सोमप्रभ		16 Jainism (Narrations)	ŚṛṅgāraVaiTa.
शृङ्गारशतक	जनार्दनभट्ट		54. 1 Śatakas, etc.	ŚṛṅgāŚ.(Ja.)
शृङ्गारशतक	नरहरि		54. 1 Śatakas, etc.	ŚṛṅgāŚ.(Na.)
शृङ्गारसर्वस्वभाण	नल्लादीक्षित		60 Farces	ŚṛṅgāSar.
शृङ्गारामृतलहरी	सामराजदीक्षित		54. 2 Laharīs	ŚṛṅgārāL.
शेषनाममाला	हेमचन्द्र		23 Lexicons	ŚeṣaNā.
शैशिरीयशिक्षा			22 Śikṣās	ŚaiśiŚi.
शौनकीया चतुरध्यायिका		cf. अथर्ववेदप्रातिशाख्य	11 Prātiśākhyas	CaturA.(Śau.)
शौनकोपनिषद्			4. 1 Major Upaniṣads	ŚaunakaU.
श्यामलादण्डक	कालिदास		54. 5 Other Poems	ŚyāmDaṇ.
श्याम(ला)उपनिषद्			4. 2 Minor Upaniṣads	ŚyāmU.
श्यैनिकशास्त्र	रुद्रदेव		39. 1 Veterinary Sciences, Archery	ŚyaiŚā.
श्राद्धविधि		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 44
श्रीआनन्दवृन्दावनचम्पू	कविकर्णपूर		58 Campū	ŚrīĀnandVṛCa.
श्रीकण्ठचरित	मङ्खक		52 Kāvyas	ŚrīKaC.
श्रीकण्ठचरितविवृति	जोनराज	comm. *on* श्रीकण्ठचरित	52 Kāvyas	
श्रीकरभाष्य	श्रीपति		27. 9 Vedānta (Śrīkara)	ŚrikarBh.
श्रीगोपालचम्पू	जीवगोस्वामिन्		58 Campū	ŚrīGopāCa.
श्रीचक्रोपनिषद्			4. 2 Minor Upaniṣads	CakrU.
श्रीपार्श्वनाथचरित	वादिराजसूरि		16 Jainism (Narrations)	ŚrīParśvaC.
श्रीभाष्य	रामानुजाचार्य	cf. ब्रह्मसूत्रभाष्य	27. 3 Vedānta (Rāmānuja)	ŚrīBh.
श्रीमूल	त. गणपतिशास्त्री	comm. *on* अर्थशास्त्र	38 Arthaśāstra	
श्रीरामभुजङ्गप्रयातस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚrīRāmaBhuSt.
श्रीविष्णुभुजङ्गप्रयातस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ŚrīViṣṇuBhuSt.
श्रीवीरनिर्वाणकल्याणस्तोत्र	जिनप्रभसूरि		16 Jainism (Narrations)	ŚrīVīraSt.
श्रीवीरस्तव	जिनप्रभाचार्य		16 Jainism (Narrations)	ŚrīVīraSta.
श्रुतप्रकाशिका	सुदर्शन	comm. *on* श्रीभाष्य	27. 3 Vedānta (Rāmānuja)	ŚrutaPra.
श्रुतबोध	अजितसेन		51 Prosody	ŚrutaBo.
श्रुतबोधव्याख्या		comm. *on* श्रुतबोध	51 Prosody	
श्लोकवार्तिक	कुमारिल		26 Mīmāṁsā	ŚlokaVār.
श्वेताश्वतरोपनिषद्			4. 1 Major Upaniṣads	ŚvetāU.
श्वेताश्वतरोपनिषद्भाष्य	शंकराचार्य		27. 1 Vedānta (Śaṅkara)	ŚvetāUBh.
षट्चक्रनिरूपण	पूर्णानन्द		18 Tantras	ṢaṭCakraNi.
षट्पदीस्तोत्र	शंकराचार्य		54. 4 Stotras, Stavas, etc.	ṢaṭPaSt.
षड्ऋतुवर्णन	व्रजराजदीक्षित		54. 5 Other Poems	ṢaḍṛVa.
षड्दर्शनसमुच्चय	हरिभद्र		25 Philosophy : General	ṢaḍdarSa. (Ha.)
षड्दर्शनसमुच्चय	राजशेखरसूरि		25 Philosophy : General	ṢaḍdarSa. (Rā.)
षड्रसनिघण्टु	चतुरग्रज	cf. अभिधानरत्नमाला	42 Medicine	ṢaḍrasaNi.
षड्विंशब्राह्मण			2 Brāhmaṇas	ṢaḍviBr.
षोढोपनिषद्			4. 2 Minor Upaniṣads	ṢoU.
संवर्तस्मृति			36 Dharma	SaṁvaSm.
संवित्सिद्धि	यामुनाचार्य	cf. सिद्धित्रय	27. 3 Vedānta (Rāmānuja)	SaṁviSi.
संहितोपनिषद्ब्राह्मण			2 Brāhmaṇas	SaṁhiUBr.
संकर्षकाण्ड			26 Mīmāṁsā	SaṅkarKā.
संकर्षकाण्डभाष्य	देवस्वामिन्		26 Mīmāṁsa	SaṅkarKāBh.
संकर्षणोपनिषद्			4. 2 Minor Upaniṣads	SaṅkarU.
संकल्पसूर्योदय	वेदान्तदेशिक		59 Dramas	SaṅkaSū.
संकेत	शंकर	comm. *on* हर्षचरित	56 Bṛhatkathā and connected Works	
संक्षेपशारीरक	सर्वज्ञात्मन्		27. 1 Vedānta (Śaṅkara)	SaṁkṣeSā.
संक्षेपसमरादित्य		cf. समरादित्यसंक्षेप		SamarāSaṁ.
संगीतपारिजात	अहोवल		40 Saṁgīta	SaṁgiPā.
संगीतमकरन्द	नारद		40 Saṁgīta	SaṁgīMa.

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संगीतरत्नाकर	शार्ङ्गदेव		40	Saṁgīta	SaṁgīRa.
सज्जनवल्लभा	जयराम	comm. *on* पारस्करगृह्यसूत्र	9	Gṛhyasūtras	
संजीवनी		comm. *on* गीतगोविन्द	54. 5	Other poems	
संजीवनी	विद्याचक्रवर्तिन्	comm. *on* अलङ्कारसर्वस्व	48	Poetics	
संजीवनी	मल्लिनाथ	comm. *on* मेघदूत	52	Kāvyas	
संजीवनी	मल्लिनाथ	comm. *on* रघुवंश	52	Kāvyas	
संजीवनी	मल्लिनाथ	comm. *on* कुमारसंभव	52	Kāvyas	
संजीवनी	सीताराम	comm. *on* कुमारसंभव	52	Kāvyas	
सत्याषाढश्रौतसूत्र		cf. हिरण्यकेशिश्रौतसूत्र	6	Śrautasūtras	HirŚS.
सदाचारानुसंधान	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	SadācāAnu.
सदानन्दोपनिषद्			4. 2	Minor Upaniṣads	SadānaU.
सदुक्तिकर्णामृत	श्रीधरदास		55	Anthology	SaduktiK.
सद्धर्मपुण्डरीक			14	Buddhism	SaddhaPuṇ.
सद्योवृष्टिलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 65
सनत्सुजातीयभाष्य	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	SanatBh.
संदेहध्वान्तदीपिका	यशस्कीर्ति	comm. *on* धर्मशर्माभ्युदय	16	Jainism (Narrations)	
सन्ध्योपासनाविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 41
संन्यासोपनिषद्			4. 2	Minor Upaniṣads	SaṁnyāU.
सप्तपदार्थी	शिवादित्य		34	Nyāya-Vaiśeṣika	SaptaPa.
सभारञ्जनशतक	नीलकण्ठदीक्षित		54. 1	Śatakas, etc.	SabhāŚ.
समयमातृका	क्षेमेन्द्र		54. 5	Other poems	SamaMā.
समराङ्गणसूत्रधार	भोजदेव		41	Śilpa	SamarāSū.
समरादित्यसंक्षेप	प्रद्युम्नसूरि	cf. संक्षेपसमरादित्य	16	Jainism (Narrations)	SamarāSaṁ.
समिल्लक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 26
समीक्षाफक्किका	शङ्खपाणि	comm. *on* ब्रह्मसिद्धि	27. 1	Vedānta (Śaṅkara)	
समुच्चयप्रायश्चित्त		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 37
समुद्रमन्थन	वत्सराज		59	Dramas	SamudraMa.
संबन्धसिद्धि	उत्पल	cf. सिद्धित्रयी	29	Trika, etc.	SambaSi.
संभारलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 21
सम्यक्त्वकौमुदी			16	Jainism (Narrations)	SamyaKau.
सरला	मथुरानाथशास्त्री	comm. *on* रसगङ्गाधर	48	Poetics	
सरलार्थप्रकाशिका	हर्षविजय	comm. *on* नेमिनाथचरित	16	Jainism (Narrations)	
सरस्वतीकण्ठाभरण	भोज		48	Poetics	SaraKaṇṭhā.
सरस्वतीकण्ठाभरण	भोज		20	Grammar (Non-Pāṇinian)	SaraKaṇṭhā. (Gr.)
सरस्वतीकण्ठाभरणविवरण	जगद्धर	comm. *on* सरस्वतीकण्ठाभरण	48	Poetics	
सर्वंकषा	मल्लिनाथ	comm. *on* शिशुपालवध	52	Kāvyas	
सर्वदर्शनकौमुदी	माधवसरस्वती		25	Philosophy : General	SarvaDaKau.
सर्वदर्शनसंग्रह	सायणमाधव		25	Philosophy : General	SarvaDaSaṁ.
सर्वपथीन	मल्लिनाथ	comm. *on* भट्टिकाव्य	52	Kāvyas	
सर्वमतसंग्रह			25	Philosophy : General	SarvaMaSaṁ.
सर्वलक्षण	पृथ्वीश्वर	comm. *on* लिङ्गानुशासन	21	Liṅgānuśāsanas	
सर्ववेदान्तसिद्धान्तसारसंग्रह	शंकराचार्य		25	Philosophy : General	SarvaVeSāSaṁ.
सर्वसारोपनिषद्			4. 2	Minor Upaniṣads	SarvaSāU.
सर्वसिद्धान्तसंग्रह	शंकराचार्य		25	Philosophy : General	SarvaSiSaṁ.
सर्वाङ्गसुन्दरा	अरुणदत्त	comm. *on* अष्टाङ्गहृदय	42	Medicine	
सर्वानुक्रमणी	कात्यायन		5	Anukramaṇīs	SarvaAnu.
सर्वार्थसिद्धि	पूज्यपाद		15	Jainism (Dogmatics)	SarvāSi.
सर्वार्थसिद्धि	वेदान्तदेशिक	comm. *on* तत्त्वमुक्ताकलाप	27. 3	Vedānta (Rāmānuja)	
सर्वालङ्कार	लल्लदीक्षित	comm. *on* मृच्छकटिक	59	Dramas	
सहृदयलीला	रुचक		48	Poetics	SahṛLī.
सांख्यकारिका	ईश्वरकृष्ण		30	Sāṁkhya	SāṁkhyaKā.
सांख्यकारिकाभाष्य	गौडपाद	comm. *on* सांख्यकारिका	30	Sāṁkhya	SāṁkhyaKāBh.
सांख्यतत्त्वकौमुदी	वाचस्पतिमिश्र	comm. *on* सांख्यकारिका	30	Sāṁkhya	SāṁkhyaTaKau.
सांख्यतत्त्वप्रदीप	कविराजयति	comm. *on* तत्त्वसमास	30	Sāṁkhya	SāṁkhyaTaPra.
सांख्यप्रवचनभाष्य	विज्ञानभिक्षु	comm. *on* सांख्यप्रवचनसूत्र	30	Sāṁkhya	SāṁkhyaPraBh.
सांख्यप्रवचनसूत्र	कपिल		30	Sāṁkhya	SāṁkhyaPraSū.

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सांख्यसूत्रवृत्ति	अनिरुद्ध	comm. *on* सांख्यप्रवचनसूत्र	30	Sāṁkhya	SāṁkhyaSūVṛ.
सात्वततन्त्र			18	Tantras	SātvaT.
सामरहस्योपनिषद्			4. 2	Minor Upaniṣads	SāmaraU.
सामविधानब्राह्मण			2	Brāhmaṇas	SāmaViBr.
सामवेद			1	Saṁhitās	SV.(Rā.)
सामवेद			1	Saṁhitās	SV.(Jai.)
सामवेद			1	Saṁhitās	SV.(Kau.)
साम(वेद)सप्तलक्षण			11	Prātiśākhyas	SVSaptaLa.
सारङ्गरङ्गदा	कृष्णदास	comm. *on* कृष्णकर्णामृत	54. 5	Other Poems	
सारबोधिनी	शिवनारायणशास्त्रिन्	comm. *on* सांख्यतत्त्वकौमुदी	30	Sāṁkhya	
सारसंग्रह	मधुसूदनसरस्वती	comm. *on* संक्षेपशारीरक	27. 1	Vedānta (Śaṅkara)	
सारसंग्रह	रूपकविराज		27. 8	Vedānta (Govinda)	SārSaṁ.
सारसंग्रह	वरदराज	comm. *on* तार्किकरक्षा	32	Nyāya	
सारस्वतव्याकरण	अनुभूतिस्वरूपाचार्य		20	Grammar (Non-Pāṇinian)	SārasvaVyā.
सारार्थचन्द्रिका	शीलस्कन्ध	comm. *on* त्रिकाण्डशेष	23	Lexicons	
सारार्थदर्शनी	विश्वनाथचक्रवर्तिन्	comm. *on* भागवतपुराण	17	Purāṇas	
सारावली	कल्याणवर्मन्		46	Astrology	Sārā.
साविश्युपनिषद्			4. 2	Minor Upaniṣads	SāviU.
साहित्यदर्पण	विश्वनाथ		48	Poetics	SāhiDa.
साहित्यदर्पणविवृत्ति	रामचन्द्रतर्कवागीश भट्टाचार्य	comm. *on* साहित्यदर्पण	48	Poetics	
साहित्यमञ्जूषा	रामचन्द्रबुधेन्द्र	comm. *on* रामायणचम्पू	58	Campū	
साहित्यसार	सर्वेश्वर		48	Poetics	SāhiSā.
सिंहासनद्वात्रिंशिका			56	Bṛhatkathā and connected Works	SiṁhāDvā.
सिद्धयोग	वृन्द		42	Medicine	SiddhYo.
सिद्धहेमशब्दानुशासन	हेमचन्द्र		20	Grammar (Non-Pāṇinian)	SiddhaHe.
सिद्धान्तकौमुदी	भट्टोजिदीक्षित	comm. *on* अष्टाध्यायी	19	Grammar (Pāṇinian)	SiddhāKau.
सिद्धान्ततत्त्व	अनन्तदेव		27. 1	Vedānta (Śaṅkara)	SiddhāTa.
सिद्धान्ततत्त्वविवेक	कमलाकरभट्ट		45	Astronomy	SiddhāTaVi.
सिद्धान्तदीपिका	परमेश्वर	comm. *on* महाभास्करीय	45	Astronomy	
सिद्धान्तप्रदीप	शुकदेव	comm. *on* भागवतपुराण	17	Purāṇas	
सिद्धान्तबिन्दु	मधुसूदनसरस्वती	comm. *on* दशश्लोकीस्तुति	27. 1	Vedānta (Śaṅkara)	SiddhāBi.
सिद्धान्तमुक्तावली	विश्वनाथपञ्चानन	comm. *on* भाषापरिच्छेद	34	Nyāya-Vaiśeṣika	SiddhāMu.
सिद्धान्तरत्न	निम्बार्क	cf. दशश्लोकी	27. 5	Vedānta (Nimbārka)	SiddhāRā.
सिद्धान्तलेशसंग्रह	अप्पय्यदीक्षित		27. 1	Vedānta (Śaṅkara)	SiddhāLeSaṁ.
सिद्धान्तशिखोपनिषद्			4. 2	Minor Upaniṣads	SiddhāŚiU.
सिद्धान्तशिरोमणि	भास्कराचार्य	cf. ग्रहगणित, गोलाध्याय	45	Astronomy	SiddhāŚi.
सिद्धान्तसारोपनिषद्			4. 2	Minor Upāniṣads	SiddhāSāU.
सिद्धान्तसिद्धाञ्जन	कृष्णानन्दसरस्वती		27. 1	Vedānta (Śaṅkara)	SiddhāSi.
सिद्धान्तागमस्तव	जिनप्रभसूरि		16	Jainism (Narrations)	SiddhāĀSta.
सिद्धित्रय	यामुनाचार्य	cf. आत्मसिद्धि, ईश्वरसिद्धि and संवित्सिद्धि	27. 3	Vedānta (Rāmānuja)	SiddhiTra.
सिद्धित्रयी	उत्पल	cf. अजडप्रमातृसिद्धि, ईश्वरसिद्धि and संबन्धसिद्धि	29	Trika, etc.	SiTrayī.
सिद्धिप्रियस्तोत्र	देवनन्दिन्		16	Jainism (Narrations)	SiPriSt.
सिद्धिव्याख्या	बलभद्र	comm. *on* अद्वैतसिद्धि	27. 1	Vedānta (Śaṅkara)	
सिन्दूरप्रकर	सोमप्रभाचार्य		16	Jainism (Narrations)	SindūPra.
सीतास्वयंवर	हरिकृष्णभट्ट		52	Kāvyas	SītāSva.
सीतोपनिषद्			4. 2	Minor Upaniṣads	SītāU.
सुखप्रभा		comm. *on* कन्दर्पचूडामणि	43	Kāma	
सुखबोधिका		comm. *on* शृङ्गारवैराग्यतरङ्गिणी	16	Jainism (Narrations)	
सुदर्शनचम्पू	कृष्णानन्द		58	Campū	SudarCam.
सुदर्शनशतक	कूरनारायण		54. 1	Śatakas etc.	SudarŚ.
सुदर्शनोपनिषद्			4. 2	Minor Upaniṣads	SudarU.
सुधा	धरानन्द	comm. *on* चित्रमीमांसा	48	Poetics	

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सुधालहरी	जगन्नाथपण्डित		54. 2 Laharīs	SudhāL.
सुन्दरीशतक	उत्प्रेक्षावल्लभ		54. 1 Śatakas, etc.	SundaŚ.
सुबालोपनिषद्			4. 2 Minor Upaniṣads	SubāU.
सुबोधा	भरतमल्लिक	comm. *on* मेघदूत	52 Kāvyas	
सुबोधिका	चन्द्रकीर्ति	comm. *on* सारस्वतव्याकरण	20 Grammar (Non-Pāṇinian)	
सुबोधिनी	विश्वेश्वरभट्ट	comm. *on* मिताक्षरा	36 Dharma	Subodhi.
सुबोधिनी	श्रीनिवासाध्वरिन्	comm. *on* जैमिनीयगृह्यसूत्र	9 Gṛhyasūtras	
सुबोधिनी	चैतन्यदास	comm. *on* कृष्णकर्णामृत	54. 5 Other Poems	
सुबोधिनी	वल्लभाचार्य	comm. *on* भागवतपुराण	17 Purāṇas	
सुबोधिनी		comm. *on* वेदान्तसार of सदानन्द	27. 1 Vedānta (Śaṅkara)	
सुबोधिनीप्रकाश	पुरुषोत्तमचरणगोस्वामिन्	comm. *on* सुबोधिनी *on* भागवतपुराण	17 Purāṇas	
सुब्रह्मण्यभुजङ्ग	शंकराचार्य		54. 4 Stotras, Stavas, etc.	Subrahma.
सुभद्राधनंजय	कुलशेखर		59 Dramas	SubhaDha.
सुभाषितनीवी	वेदान्तदेशिक		54. 5 Other Poems	SubhāNī.
सुभाषितरत्नकोश	विद्याकर		55 Anthology	SubhāRaK.
सुभाषितरत्नसंदोह	अमितगति		54. 5 Other Poems	SubhāRaSaṁ.
सुभाषितावली	वल्लभदेव		55 Anthology	Subhāṣi.
सुमनोरमणी	परमेश्वर	comm. *on* मेघदूत	52 Kāvyas	
सुमुख्युपनिषद्			4. 2 Minor Upaniṣads	SumukhU.
सुरथोत्सव	सोमेश्वर		16 Jainism (Narrations)	Surath.
सुवर्णमालास्तुति	शंकराचार्य		54. 4 Stotras, Stavas, etc.	SuvarṇaMā.
सुवृत्ततिलक	क्षेमेन्द्र		51 Prosody	SuvṛTi.
सुश्रुतसंहिता			42 Medicine	SuśruS.
सूक्तिमुक्तावली	जल्हण		55 Anthology	SūktiMu.
सूक्तिरत्नहार	कलिङ्गराय		55 Anthology	SūktiRa.
सूक्तिसुन्दर	सुन्दरदेव		55 Anthology	SūktiSu.
सूर्यतापिन्युपनिषद्			4. 2 Minor Upaniṣads	SūryaTāU.
सूर्यशतक	मयूर		54. 1 Śatakas, etc.	SuryaŚ.
सूर्यशतकटीका	त्रिभुवनपाल	comm. *on* सूर्यशतक	54. 1 Śatakas, etc.	
सूर्यसिद्धान्त			45 Astronomy	SūrySi.
सूर्योपनिषद्			4. 2 Minor Upaniṣads	SūryU.
सेतुबन्ध	भास्कररायमखिन्	comm. *on* नित्याषोडशिकार्णव	18 Tantras	SetuBa.
सेव्यसेवकोपदेश	क्षेमेन्द्र		54. 5 Other Poems	SevyaSev.
सौन्दरनन्द	अश्वघोष		52 Kāvyas	Saund.
सौन्दर्यलहरी	शंकराचार्य		18 Tantras	SaundL.
सौभाग्यभास्कर	भास्कररायमखिन्	cf. ललितासहस्रनामभाष्य comm. *on* ललितासहस्रनाम	18 Tantras	LalitāSaBh.
सौभाग्यलक्ष्म्युपनिषद्			4. 2 Minor Upaniṣads	SaubhāLaU.
सौभाग्यवर्धनी	कैवल्याश्रम	comm. *on* सौन्दर्यलहरी	18 Tantras	
सौभाग्योदय	रामेश्वर	comm. *on* परशुरामकल्पसूत्र	18 Tantras	
सौरपुराण			17 Purāṇas	SaurP.
स्कन्दपुराण			17 Purāṇas	SkandP.
स्कन्दयोग		अथर्ववेदपरिशिष्ट cf. धूर्तकल्प	5 Anukramaṇīs	AVPari. 20
स्कन्दोपनिषद्			4. 2 Minor Upaniṣads	SkandU.
स्तवमाला	रूपगोस्वामिन्		54. 4 Stotras, Stavas, etc.	StavMā.
स्तवमालाभाष्य	जीवदेव	comm. *on* स्तवमाला	54. 4 Stotras, Stavas, etc.	
स्तोत्रावली	उत्पलदेव		54. 4 Stotras, Stavas, etc,	Stotrā.
स्तोत्रावलीविवृति	क्षेमराज	comm. *on* स्तोत्रावली	54. 4 Stotras, Stavas, etc.	
स्थविरावलीचरित		cf. परिशिष्टपर्वन्	15 Jainism (Narrations)	PariPar.
स्थानाङ्गटीका	अभयदेव	comm. *on* स्थानाङ्ग	15 Jainism (Dogmatics)	SthānṬ.
स्नानविधि		अथर्ववेदपरिशिष्ट	5 Anukramaṇīs	AVPari. 42
स्फोटसिद्धि	मण्डनमिश्र		19 Grammar (Pāṇinian)	SphoṭSi.
स्फुटार्था	यशोमित्र	comm. *on* अभिधर्मकोशभाष्य	14 Buddhism	Sphuṭā.
स्मरदीपिकामञ्जरी	मीननाथ		43 Kāma	SmaraDī.

Name of the Book	*Name of the Author*	*Nature, Other Name, etc.*		*Subject*	*Abbreviation*
स्मृतिचन्द्रिका	देवणभट्ट		37	Nibandha	SmṛtiCan.
स्मृतीनां समुच्चय					SmSam.
स्याद्वादमञ्जरी	मल्लिषेण	comm. *on* अन्ययोगव्यवच्छेदिका	15	Jainism (Dogmatics)	SyādvāMañ.
स्रुवलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 27
स्वप्नवासवदत्त	भास		59	Dramas	SvapnVā.
स्वप्नाध्याय		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 68
स्वरमेलकलानिधि	रामामात्य		40	Saṁgīta	SvarameKa.
स्वराङ्कुशशिक्षा	जयन्तस्वामिन्		22	Śikṣās	SvarāṅŚi.
स्वसंवेद्योपनिषद्			4. 2	Minor Upaniṣads	SvasaṁU.
स्वात्मनिरूपण	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	SvātmNi.
स्वात्मप्रकाशिका	शंकराचार्य		27. 1	Vedānta (Śaṅkara)	SvātmPra.
स्वाहासुधाकर	श्रीनारायणभट्टपाद		54. 5	Other Poems	SvāhāSu.
हंसदूत	रूपगोस्वामिन्		54. 3	Dūtakāvyas	HaṁsDū.(Rū.)
हंसदूत	वामनभट्टबाण		54. 3	Dūtakāvyas	HaṁsDū.(Vā.)
हंसषोढोपनिषद्			4. 2	Minor Upaniṣads	HaṁsṢoU.
हंससंदेश	पूर्णसरस्वती		54. 3	Dūtakāvyas	HaṁsSaṁ.
हंसोपनिषद्			4. 2	Minor Upaniṣads	HaṁsU.
हठयोगप्रदीपिका	स्वात्माराम		31	Yoga	HaṭhPra.
हनुमत्पञ्चरत्न	शंकराचार्य		54. 4	Stotras, Stavas, etc.	HanuPañ.
हम्मीरमदमर्दन	जयसिंहसूरि		59	Dramas	HammīMaMa.
हम्मीरमहाकाव्य	जयचन्द्रसूरि		53	Historical Poems	HammīMaKā.
हयग्रीवोपनिषद्			4. 2	Minor Upaniṣads	HayaU.
हरविजय	रत्नाकर		52	Kāvyas	HarVi.
हरिचरित	चतुर्भुज		52	Kāvyas	HariC.(Ca.)
हरिचरित	परमेश्वर		52	Kāvyas	HariC.(Pa.)
हरिचरितटीका	कृष्णमाचार्य	comm. *on* हरिचरित of परमेश्वर	52	Kāvyas	
हरिनामामृतव्याकरण	जीवगोस्वामिन्				HariNāVyā.
हरिवंश			12	Epics	HariVaṁ.
हरिवंशपुराण	जिनसेन		16	Jainism (Narrations)	HariVaṁ.(Ji.)
हरिविलास	लोलिम्बराज		52	Kāvyas	HariVi.
हरिस्तुति	शंकराचार्य		54. 4	Stotras, Stavas, etc.	HariStu.
हर्षचरित	बाणभट्ट		56	Bṛhatkathā and connected Works	HarṣaC.
हस्तलक्षण		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 28
हस्तिरथदानविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇis	AVPari. 14
हस्त्यायुर्वेद	पालकाप्य		39. 1	Veterinary Science	Hastyāyur.
हारलता	अनिरुद्ध		37	Nibandha	HārLa.
हारावली	पुरुषोत्तम		23	Lexicons	Hārāva.
हारीतसंहिता			42	Medicine	HarīS.
हास्यचूडामणिप्रहसन	वत्सराज	cf. रूपकषट्क	59	Dramas	HāsyCū.
हास्यार्णवप्रहसन	जगदीश्वर		60	Farces	Hāsyārṇa.
हितोपदेश	नारायण		57	Stories and Romances	Hitopa.
हिरण्यकेशिगृह्यसूत्र			9	Gṛhyasūtras	HirGS.
हिरण्यकेशिगृह्यसूत्रटीका	मातृदत्त	comm. *on* हिरण्यकेशिगृह्यसूत्र	9	Gṛhyasūtras	
हिरण्यकेशिपितृमेधसूत्र			8	Pitṛmedhasūtras	HirPiMe.
हिरण्यकेशिश्रौतसूत्र		cf. सत्याषाढश्रौतसूत्र	6	Śrautasūtras	HirŚS.
हिरण्यगर्भविधि		अथर्ववेदपरिशिष्ट	5	Anukramaṇīs	AVPari. 13
हेतुबिन्दुटीका	अर्चट	comm. *on* हेतुबिन्दु of धर्मकीर्ति	14	Buddhism	HetuBiṬ.
हेरम्बोपनिषद्			4. 2	Minor Upaniṣads	HerU.
हेवज्रतन्त्र			14	Buddhism.	HevajraT.
होराषट्पञ्चाशिका	पृथुयशस्		46	Astrology	HorāṢaṭPañ.
होराषट्पञ्चाशिकाटीका	भट्टोत्पल	comm. *on* होराषट्पञ्चाशिका	46	Astrology	
होराशास्त्र		cf. बृहज्जातक	46	Astrology	Bṛhajjā.
होरासार	पृथुयशस्		46	Astrology	HorāSā.

ADDITIONAL ABBREVIATIONS

AltGr. — Altindische Grammatik, J. Wackernagel, Band I Lautlehre, Göttingen 1896; II. I Einleitung zur Wortlehre, Nominalkomposition 1906; III. Nominalflexion, Zahlwort, Pronomen 1903; Register 1964.

Aparā. — Aparārka

APTE — The Practical Sanskrit English Dictionary, Revised and Enlarged Edition, Poona 1957–1959.

Bhānu. — Bhānudatta

DBHS. — Buddhist Hybrid Sanskrit Dictionary, F. Edgerton, Indian Edition 1970.

DEBRU. — Altindische Grammatik Band II. 2 Die Nominalsuffixe, A. Debrunner, Göttingen 1954.

DED. — A Dravidian Etymologival Dictionary, T. Burrow and M. B. Emeneau, Oxford 1961.

Dev. — Devabodha

Durg. — Durgasvāmin

EI. — Epigraphia Indica

GOLD. — Dictionary of Sanskrit and English, Th. Goldstücker, London 1856.

Ind. Spr. — Indische Sprüche herausgeben von Otto Böhtlingk.

JainL. — Jaina Lakṣaṇāvalī, Delhi 1972.

Jaya. — Jayatīrtha

Kāt. — Kātyāyana

Kos. — Kosegarten

Kṣīra. — Kṣīrasvāmin

Mahī. — Mahīdhara

Malli. — Mallinātha

MAYR. — Kurzgefasstes etymologisches Wörterbueh des Altindischen, M. Mayrhofer, Heidelberg 1956–1976.

Medhā. — Medhātithi

MW. — A Sanskrit–English Dictionary, Sir Monier Monier-Williams, New Edition, Oxford 1899.

Nāg. — Nāgeśabhaṭṭa

Nīl. — Nīlakaṇṭha

nt. — Nachträge zum Sanskrit Wörterbuch in kürzerer Fassung, Otto Böhtlingk bearbeitet von Richard Schmidt, Leipzig 1928.

OED. — Oxford English Dictionary, Oxford 1933.

Pat. — Patañjali

POK. — Vergleichendes Wörterbuch des indogermanischen Sprachen, J. Pokorny, Bern 1957.

PW. — Sanskrit–Wörterbuch, Otto Böhtlingk und Rudolph Roth St. Petersburg 1855–75.

pw. — Sanskrit–Wörterbuch in kürzerer Fassung, Otto Böhtlingk, St. Petersburg 1897.

ŚabdaKaDru. — Śabdakalpadruma, Radhakantadeva, Reprint, Delhi 1961.

Śaṅ. — Śaṅkarācārya

Sāy. — Sāyaṇācārya

TURN. — A Comparative Dictionary of the Indo-Aryan Languages, R. L. Turner, London 1966.

Ujjva. — Ujjvaladadatta

Vācas. — Vācaspatyam, Taranatha Tarkavacaspati, Reprint, Varanasi 1969.

VIŚVA. — A Vedic Word-Concordance, Viśvabandhu, Hoshiarpur.